A REPLIE VNTO a certaine Libell, latelie

set foorth by Fa: *Parsons*, in the name of vnited Priests, intituled, *A manifestation of the great folly and bad spirit, of certaine in England, calling themselues seculer Priestes.*

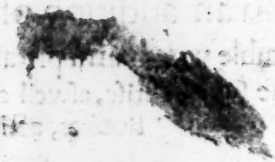
With an addition of a Table of such vncharitable words and phrases, as by him are vttered in the said Treatise, aswell against our parsons, as our bookes, actions, and proceedings.

¶ Pro iustitia agonizare pro anima tua, et vsque ad mortem certâ pro iustitia, et Deus expugnabit pro te inimicos tuos. Ecclesiast. cap. 4.

¶ Noli esse humilis in sapientia tua, ne humiliatus in stultitiam seducaris. Ibidem. cap. 13.

Iustitiæ, et innocentiæ permissu.

Anno Dom. 1603.



The Epiſtle to the Prieſts, ſaid to be vnited with the Archprieſt.

(***)

REuerend and my deere bretheren, whom with my ſoule I loue, and honour with my hart, I cannot but be ſory to ſee you ſo vniuſtly abuſed by the ſlights and cunning deuiſes of the Ieſuits: and more, to ſee you, (whom wiſedome and diſcretion ſhould make perfect and expert in the affaires of our poore afflicted Church, ſo applaude their proceedings, that worke your bane, or at the leaſt, by holding your peace, to approoue ſuch actions in them, as tend to the ouerthrow of your ſelues. Tell mee I beſeech you, in your owne vnderſtandings, are you not highly abuſed in hearing the name of theſe two late Libells, viz. the Apologie, *and* Manifeſtation: *in both which, not onely the honour of prieſthood is impeached, and our whole Cleargie diſgraced, debaſed, and ſought to be held in ſlauery, and ſubiection to the Ieſuits & theyr creatures, but alſo ſuch vndutifull actions and practiſes, as haue beene attempted by them, or any other Catholicke from the beginning of her Maieſties raigne, vntill this day, are maintained, defended, excuſed, or iuſtified: whereby your liues are engaged, as acceſſary to all treaſons, plots, & practiſes done, or attempted againſt our Soueraigne and Country, by ſuch parſons: in that to approue, defend, or maintaine any action, is (as you knowe) to make the approuer, defender, and maintainer, acceſſary thereto: iudge then what cauſe you haue to thanke ſuch Maiſters, for this theyr good office, in laying ſnares to entrappe you withall: and thinke whether this deuiſe be not a plot of purpoſe to bring you into as great obloquy with your Prince, (as through theyr own vndutifull practiſes) they haue brought themſelues, thereby to turne the ſword of perſecution vpon all (as heeretofore) for ſome particuler mens offences. Deere brethren, if you regard not the wrongs, and oppreſſions doone to vs your brethren, and neerer vnto you in all right of reaſon, then the Ieſuits are; if you regard not the deiection and oppreſſion of your Cleargie, which they violently ſeeke; if you reſpect not theyr actions, and attempts againſt your natiue country, and neereſt friends: yet regard your ſelues, reſpect your owne liues, haue a care to the common, and generall good of altogether, inſiduated, and betrayed by them: diſclaime from ſuch actions,*

wherein you haue no part, neither deſire (I thinke) to haue. I know your harts to be loyall, let them not be ſtained by a falſe imputation from a deceitfull Ieſuit. Beleeue me, her Maieſtie dooth make difference betwixt practiſers in matters of ſtate, and religion, and therefore ſuffer not your names to be brought into queſtion for ſuch odious dealings, by the cunning policies of Fa. Parſons, *inrowling thē to the approbations of ſuch hatefull trecheries. And if there were no difference at all made (as I know there is) yet were it glorious to die a Cath: prieſt, in profeſſion of the Cath: fayth, without taint, or imputation of thoſe foule crimes. But ſome of you happily may be ignorant, how farre you are abuſed in this kinde: vouchſafe but the reading ouer of this reply to the latter Libell, & you ſhall eaſily perceiue more danger to be couched therein, then you are aware of, and thereby ſee the better what wrong is offered you, in publiſhing the ſame in your names. If in the peruſing hereof any word may ſeeme ouer-ſharpe, which yet I haue endeuoured to auoyde, conſider I beſeech you the deformity of ſome matters vniuſtly & vncharitably auerred againſt vs, & that all ſuch ſharpe words touch onely one man, the Author of theſe iniurious Libels, and* Architect *of this whole buſineſſe, and then I hope you will with more eaſe yeeld pardon to ſuch exceſſe: If any other faults eyther in ſtile, or defectiue handling of matters obiected occur, beare with the author, this beeing his firſt worke, and hudled vp in haſt, without ſuch helpes, as longer time might haue affoorded him, yeelding him in all things as fauourable a cenſure as you may: who is ready to proteſt in the ſincerity of a Catholicke prieſt, that neyther malice, anger, paſſion, nor deſire of reuenge, drew him to vndertake this worke, but onely a ſincere opinion of iuſtice, and innocencie, ſo much impugned by Fa:* Parſons, *in defence wherof hee thought himſelfe bound (as well in reſpect of the common cauſe, as his owne particuler intereſt therein) to ſhew his beſt indeuours.*

Your friend and brother

VV. C.

The Preface generall to Catholickes.

COurteous, and beneuolent Catholicks, I preſent here vnto you a *reply* vnto a certaine Libell, intituled, *A manifeſtation of the great folly, and bad ſpirit of certaine in England, calling themſelues ſeculer Prieſts:* which happening into my hands, I diligently red ouer, & hauing without paſſion peruſed it, and with indifferencie (as to my ſelfe ſeemed) poyſing and conſidering as well the matter deliuered, with the forme and manner of the deliuery, as alſo the verity thereof, I could not but a little wonder, to ſee a man ſo mightily inueigh againſt paſſion, and bitter writing in others, ſhewing ſo much choler, paſſion, yea and impatience, as hee doth here. And did I not deſcry the Author thereof to be one particuler *Parſon*, not many prieſts, (vnder whoſe names falſly, yea and vncharitably it is publiſhed, thereby to bring them into obloquy with their Prince, and ſtate, vnto whom the Ieſuits practiſes in ſtate matters, heere defended, are odious) I ſhould much admire to ſee ſo palpable vntruths defended, ſo manifeſt vniuſt actions maintained, and ſuch apparant verities with ſuch boldnes denied: but the worke proceeding frō the party it doth, hammered in the forge it was, I could expect no other, then I found; & therefore my wonder was the leſſe, and my admiration ſooner at an end. For why, the man is well knowne to be of ſuch a naturall diſpoſition, as that if he once enter into any courſe, he will with infinite violence proſecute the ſame. Vpon which headſtrong cariage, & irremouable wilfulnes, many ſtraines (you know) and ouerſtrainings, muſt needs follow, and many fained inuentions, with concealements of truthes, yea and in the end, open impugnations of verities, the better to iuſtifie former proceedings, leaſt happily otherwiſe, the fault might ſeeme too light, where it may in no caſe be indured. Pardon mee deere Catholickes, in deliuering the truth with ſuch

plainenes,

plainenes: let not your antecedent conceits of Fa: *Parſons* worthines, preiudicate your cenſures in matters ſo apparant, and ſuch, as will admit no refuge, for that were to blind your ſelues wilfully with affection beyond reaſon. I remit the iudgement of this my diſcourſe wholy vnto your diſcreet & indifferent cenſure; if you find not iuſt cauſe to condemne the aforeſaid Libell, and author thereof, for the faults aboue cited, then blame me iuſtly of wrong done, and I will yeeld to ſatisfie at your diſcretions: if you do find true, this which I haue ſaid, giue not ouer your ſelues heereafter to be abuſed with too much credulitie in father *Parſons* proceedings. And heere I muſt a little craue pardon, if in this my diſcourſe you find me more plaine, and bold with the ſaid Father, then you would wiſh, imputing the ſame to the extremity of matters falſely, and vniuſtly by him deliuered; and to the deſert of his actions, as beeing in very deede, the Arch-plotter of all ſuch diſguſtfull affaires, as haue cauſed all theſe troubles, and garboyles from time to time amongſt vs: which thing enforced me a little to preſume to diſplay and diſcouer him plainly vnto himſelfe, and the world, if happily thereby eyther hee may reduce himſelfe vnto better courſes, or otherwiſe remaine loathed, & reiected of all good Engliſh Catho: (as he deſerueth) whereby he ſhall be no more able hencefoorward to deceiue (through vndeſerued opinion) the beſt meaning minds: nor plot heereafter againſt our Prince & country with the conuivence of any. If herein my deſires may eyther way take effect, I ſhall reſt ſatisfied, and thinke theſe my firſt labours happily beſtowed.

Your affectionate ſeruaunt in Chriſt
to the ſhedding of his blood.

W. C.

An aunſwer to the firſt chap: concerning our pretended *manifeſt folly, & apparent bad ſpirit*, in chuſing the argument and ſubiect of our former Bookes.

IT is a world to ſee the boldneſſe of *F. Parſons* in all his writings, concerning theſe our late garboyles in England, but eſpecially in this his laſt rayling Treatiſe, intituled *A manifeſtation of follies, &c.* I muſt needs lay the worke vnto his charge, ſo euidently doth it ſhew it ſelfe, both in the manner of ſtyle, phraſes, particuler words, vſuall in other his writings, as alſo diuers things related and excuſed, which could proceede from no other forge, then *Vulcans*.

In this his Treatiſe, as he immodeſtly, and moſt falſly dealeth againſt vs, yea and contrary to his owne knowledge, and conſcience, (as you ſhall moſt euidently perceiue by this reply) ſo alſo, after his accuſtomed manner, doth he deale with no ſmall cunning, as well in concealing of truths, ſometimes totally, ſometimes in part, as alſo by couert, and fine colouring, and faſhioning of the falſhoods hee deliuereth in ſuch ſugred, and pleaſing manner, as with eaſe hee may deceiue the well-meaning minde, eſpecially drawne by affection towards his habite, and religion, from whence nought els, but veritie and iuſtice ſhould flowe. But as this kinde of poyſon is moſt dangerous, and infectiue, becauſe tempered vvith ſweete mixtures, and ſhewe of compaſſion, where indeede nought els but deceite lurketh; ſo I hope it wil be with more care, and diligence auoyded, and reiected of all ſorts, when by this our reply, his cunning deceits ſhall euidently appeare in theyr proper colours, the poyſon beeing extracted from the hony, and the ſubtile deceauing vntruths, ſequeſtred frō the ſugred and ſmooth ſentences, wherewith they are cloked.

Declaratio motuum.

Firſt therefore concerning our firſt booke intituled *Declaratio*

claratio motuum et turbarum, he ſayth *it containeth nothing, but a certaine intemperate inuectiue againſt many good, and worthie men*, &c. *and is prooued by no other reaſons, authorities, or teſtimonies, but the wordes of paſſionate writers*, &c. Let euery indifferent man, that vnderſtandeth the Latine tongue, reade our aforeſaid diſcourſe, and but indifferently iudge thereof, whether it be without proofe, authoritie, or teſtimonie. Firſt it was publiſhed not by one man, but by diuers, and in the right and name of many, which were men woorthy to be thought ſufficient, whoſe teſtimonies might paſſe currant in law.

Secondly, the matters related, were matters of fact, and euen then in practiſe, and too too well knowne vnto all our Country at home, if not to all the world abroade. For proofe whereof, I refer my ſelfe to all Cath: in England, concerning the matter of *ſchiſme* maintained by the Ieſuits, & *Archpriеſt* againſt vs, with infinite violence, much infamy for the time, and innumerable particuler wrongs therupon, not vnknown to the meaneſt Cath: in England. All which ſeuerall iniuries are touched in that diſcourſe, beſides diuers other particulers, as of intermedling in matters of ſtate, diſcouer'd by theyr owne fooliſh bookes, pamphlets, euident practiſes, letters, & meſſages, which I omit as needleſſe to rehearſe, referring the Reader to the booke it ſelfe.

Thirdly, that booke was but a declaration, or ſetting downe of many things in generall to be particularly proued in time, and place conuenient, where reformation was expected: as I doubt not, but they haue found to no great aduantage ſince; and therfore not to cõtaine particuler proofes of euery aſſertion, though for the moſt part they be euident (as I haue ſayd) in themſelues.

Fourthly, I wiſh the Reader to conſider the weakeneſſe of this Calumniation, beſides the vntruth, and folly thereof by this one Conſideration, that the booke was dedicated to his *Holines*, in a quarrell which wee meant to purſue (as you ſee we haue doone) and therefore not like to containe ſuch *iniurious, and manifeſt falſe ſlaunders, with an intemperate inuectiue againſt good men*, (as this good Father affirmeth) vnleſſe

we

we were mad men, and cleane depriued of wit, and common ſence. For in ſo dooing, wee ſhould haue prouided whips & ſcourges for our ſelues, and ouerthrowne our cauſe (though otherwiſe neuer ſo iuſt, and honeſt:) when wee had come to the tribunall of his *holines*. Add to this, that the booke hauing beene preſented to his *holines*, and peruſed, and by vs iuſtified ſtill: no condemnation thereof hath yet come from thence, but it paſſeth currantly without imputation of ſuch *ſlaunderous falſhoods, and inuectiues againſt good men*, as this man would make you belieue. See by this what weight his aſſertions carry, and marke how worthy of credit hee will proue heereafter.

Of the ſecond booke, intituled *The copies of diſcourſes*, &c. he affirmeth that *the firſt part is contrary to the ſecond, & ſo doth both aunſwer and confound it ſelfe*. &c. And why (forſooth) are they contrarie to themſelues? Becauſe (ſaith hee) in the former diſcourſes, we ſtoode onely vpon the Popes owne Letters to cõfirme thoſe of *Cardinall Caietane*, aſſuring them that when any ſuch ſhould come from his *holines*, there ſhould be no more controuerſie; and yet in the next enſuing diſcourſes, *his holines breve of approbation beeing then publiſhed*, he ſaith *wee were much farther of from obeying the Archprieſt, then before*. This is the worthy contradiction which aunſwereth and confoundeth all therein written. The copies of diſcourſes.

Beleeue me I doe ſtand heere at a *non plus*, doubting whether I ſhould excuſe this poore man, by imputing ſome ſtrange weaknes of braine, or diſtemperature in his head of late befallen him, which bereaueth him eyther totally of his wit, or partly impayreth his iudgement, or wholy depriueth him of his memory: or whether I ſhould flatly condemne him of ouer-much impudencie. Faine I would that ſome of the former defects in nature might excuſe his folly: but I feare me, that if I ſhould goe about ſo to excuſe him, I ſhould not be beleeued. Wherefore I muſt of neceſſity leaue him to himſelfe, as hee is, and let the burden light vppon his ſhoulders, as it may. For hauing vndertaken it, I muſt needs open the truth, though to his ſhame and loſſe.

You ſhall therefore vnderſtand, that in very deede the firſt

occaſion of our ſtanding out from the *Archpriest*, was the ſtrange and vnuſuall bringing of him in vppon vs by the Ieſuits, and the iuſt doubts, and difficulties which wee conceiued in his pretended authoritie, as well concerning the manner, as the ſubſtance thereof: yet were we content, and offered (though to our wrong) to ſubmit our ſelues, when by any *Apoſtolicall writ* wee might be aſſured of his *holines* pleaſure that ſo he had appointed, & would haue it ſo to be. And to be informed heereof with more ſpeed, we ſent two of our brethren to *Rome*, to propoſe our difficulties to his *holines*, & expect his reſolution.

VVee will omit heere to ſpeake of their good entertainment by *Fa: Parſons*, theyr Iaylor, being els where ſufficientlie diſcourſed. In the *interim* how we were vſed at home, you both ſaw with your eyes, & haue heard often related. Whilſt our brethren were in durance in *Rome*, *Fa: Parſons* procured this *Breve* hee ſpeaketh of. To the which wee all preſentlie without delay (as himſelfe knoweth, and in the *Apologie* profeſſeth, though with vncharitable interpretation) ſubmitted our ſelues, as we had promiſed: but that there would be no more controuerſie, neither could wee, neither euer did vvee promiſe; for that was more in the *Archpriest*, & the Ieſuits to hinder or performe, then in vs. All cauſe of former controuerſie had beene occaſioned by them by intermedling in our affaires, and appointing Superuiſors for vs, and in rayſing, and maintaining the note of *ſchiſme* againſt vs moſt vniuſtly, as all the world now ſeeth. And therefore, although we might promiſe for our ſelues, yet could wee not make any ſuch abſolute aſſurance, the greateſt ſtroke thereof lying in them, and ſo little hope giuen vs of true performance of ſincere peace indeede.

But to proceede, hauing thus ſubmitted our ſelues, a generall peace (as we thought) was concluded by each partie, and order taken, that the note of *ſchiſme* ſhould perpetuallie be buried in obliuion, and no more vrged againſt vs. This the *Archpriest* promiſed, both for himſelfe and the Ieſuits, aſwell at the attonement, as alſo to ſome afterwards in particuler. But yet ſo wel was this performed on his, & the Ieſuits parts,

that

that within one month, or ſix weekes, the ſame was a freſh ſet a flote againſt vs, as well in places, where we conuerſed, as in other places alſo where we neuer had beene. And to cõfirme, and concurre with theſe proceedings, the *Archpriest* ſent his directions into all parts, that none of vs ſhould be admitted to the ſacrament, without ſpeciall acknowledging that we had been *Schiſmatiques*. Whereuppon we were indeede refuſed in ſacraments, reiected from the Alter, and accounted as infamous perſons: and *Liſters* Libell was defended, as ſound and true doctrine, which charged vs with diſobedience, rebellion, and I know not what.

The *Archpriest* ſpred Letters againſt vs, made Decrees, refuſed conference, commaunded vs ſilence, and forbad vs to appeale, &c. All theſe things are not vnknowne to *Father Parſons*, and that by theſe vncharitable courſes, wee were enforced againſt our wills, to ſeeke for remedy to the *Sea Apoſtolicke*, by courſe of lawe, and iuſtice: from the which notwithſtanding the *Archpriest*, and Ieſuits ſought againſt all law and order of iuſtice to hinder and forbid vs. How can it then iuſtly be ſaide, that the enſuing diſcourſes, which proceeded vppon this ſecond wrong, were contrary to the firſt, that proceeded onely vppon difficulties of the inſtitution of the *Archpriests* office: or how doe they ſhew, that we were much further from obeying the *Archpriest* then before? or doe they not rather ſhew the vniuſt & vncharitable proceeding of the Ieſuits, and *Archp*: in reuiuing after the attonement their old calumniations of *ſchiſme* &c. againſt innocent prieſts, and their obſtinate violence in proſecuting the ſame, notwithſtanding the euidence of the matter, and the reſolution of the moſt famous *Vniuerſitie* of *Paris* againſt them? Where were then this mans wits, or his honeſtie, that hee coulde ſhufle vp ſuch contradictions, and gather out of our due proceedings, ſuch great repugnancie in vs from obedience? What way in the world I beſeech you, (if you be of any iudgement or capacitie) could Catho: prieſts rather take in theſe ſo great difficulties, and controuerſies, to ſhew theyr dutie and obedience to Gods Church, then by ſeeking humbly vnto her boſome and lap, for euidence & reformation in

ſuch doubts and troubles? And nowe add to this the effect therof, clearing vs from all note of diſobedience in thoſe proceedings, which may giue ſufficient teſtimonie of our ſinceritie, and of their iugling.

The hope of peace. Relatio turbarum.

To the other two bookes, viz. *The hope of peace*, and *Relatio Turbarum* to the *Inquiſition*: hee ſaith ſo little, but yet ſo vncharitably, as it well diſcouereth more enuie, (of which he ſpeaketh ſo mugh in the Preface) then either ſufficiencie, or modeſtie. For well he might haue left the approbation, or condemnation of the booke to the *holy Inquiſition*, vnto the iudgement and cenſure of thoſe woorthy perſons (whom his *holines* hath made preſidents, and Iudges in ſuch affaires) and not haue arrogated the ſame by preuention vnto himſelfe. But the poore man ſawe well enough, that the acceptance thereof was not ſo vngratefull or hatefull vnto the wiſedome of thoſe Fathers, (who proceede not ordinarily in ſuch caſes after his will, but maturely, with iudgement, iuſtice, and diſcretion) and that no ſuch cenſure or reprehenſion was likely to come from thence againſt the booke; and therefore hee thought it good to beginne betime to play his part, leaſt the Comedie ſhould die for want of Actors.

For the *hope of peace*, let them of iudgement, that haue read it, cenſure whether it be *nothing but vanity & ſcurrility*, or doth not rather open much bad dealing of the *Archpriest*, in thoſe Letters. Now let vs come to the diſcourſe of the ſtirrs begun at *Wiſb*: concerning which matters, as hee refers you to the 6. chapter of his *Apologie*, ſo to countermaunde him therein, we refer you to our relation, being more large and perſpicuous. *But* (ſaith hee) *in the ſixt chapter of the Apologie, matters are ſet downe plainly, ſincerely, with order and perſpicuitie, without amplifications, or exaggerations*, as in our diſcourſe hapneth. To this wee retort the ſame in effect for our aunſwer: that in our diſcourſe, howſoeuer the method miſliketh his Maſterſhip, there is more ſinceritie, more plaine dealing, & perſpicuitie vſed, then in his *Apologie*, and not ſo much amplification and exaggeration as the matter it ſelfe required. Who now ſhall be iudge in this, whether this good *Fa*: or we ſay trueſt? *But* (ſaith hee) *wee haue this with approbation by*

Letters

Letters vnder the Prieſts owne handes and teſtimonie: Yea but (ſay we) this is but good *Fa: Parſons* owne ſaying, and to vs vnknowne, howſoeuer belieued. But to controll this vanitie, wee ſay that our relation was writ by the Prieſts themſelues that liued in theſe garboyles, and are yet aliue, and readie to proue, what they haue writ. *Yea but* (ſaith hee) *they be of the contrarie part, and partiall relaters.* And who I pray you (good *Fa:*) were your informers? were they not of the *other ſide*, and as partiall in theyr owne cauſe, as the other? Beſides, your informations were in fragments from this man, and that man by flying Letters; in which it is probable men will ſpeak the beſt for themſelues, and excuſe the worſt; which others will be aduiſed, how they doe in publiſhing things to the worlds view, that euery man may controll as they finde occaſion.

And it partly appeareth, that our friendes dealt ſomewhat more faithfully then this *Fa:* would haue you to thinke; in that they omit no wordes, or circumſtance, or action in the aduerſe part, which might make ſhew of any excuſe for thē: as appeareth in that this *Fa:* collecteth ſome matters thereby to excuſe his friends intentions, euen out of the diſcourſe it ſelfe, which might haue beene either omitted, or otherwiſe related, if our friends had ſtudied falſhoods, as he affirmeth. Furthermore, we haue teſtimonies of thoſe proceedings by ſuch, as were dealers in the compoſing of matters there, and heard both parties; which this good *Fa:* wanteth. And for my ſelfe, I can ſay ſomewhat in that behalfe, both for the proofe of that diſcourſe, as alſo the detecting of this Gentlemans ſhufflings in the ſetting downe of matters, (as yee ſhall heereafter ſee) hauing beene my ſelfe preſent, and a dealer with my poore indeuours to haue helpt forward, the compoſing of matters there, by which both hee, and you ſhal eaſily ſee (if you will ſee) where the truth goeth, and where the diſcredite will lie.

And now to his firſt queſtion: *That if all had been true, that Fa: Weſton had ſought, or accepted the Agencie, how that odious conſequence might be inferred:* that, if they had preuayled heerein, by the ſame platforme they would haue gouerned the prieſts abroad. To this queſtion: becauſe the good *Fa:* will

will make himſelfe ignorant in his owne plots, and policies, I will helpe him forth, to put him in minde thereof, that you may ſee a little into their dealings, and the cunning of theyr proceedings. Firſt you muſt vnderſtand (as I imagine you will eaſily conceiue) that no Statiſt in the worlde (in which degree the Ieſuits will giue place to none) will openlie ſet forth to all mens view, the laſt end, and intentions of theyr workings, or plots: For that were to diſcouer their drifts to their oppoſers, & to procure preuention, which no man that intends a worke would willingly finde. Suppoſe then, that the Ieſuits ſhould haue had ſuch an intention (as I will eaſilie demonſtrate them to haue had) would you thinke them ſo ſimple (beeing ſuch exact polititians) as to make known this theyr drift and intention vnto vs? VVell then meanes they muſt finde fitteſt, and moſt conuenient for the ſecret compaſſing of this deſigne, that their policie might not preſently be ſpied, before the matter were cock ſure.

Now let me but aske you in your reaſonable ſetled iudgement without partialitie; could there be a better meanes deuiſed, then firſt to begin in that place, where the graueſt, and beſt deſeruing Prieſts of our Country were in durance for Gods cauſe; by the preſence of whom, the very houſe was a *Sion* vnto our Country, and a Lanterne vnto all Catholicks abroad? For why; if once they had ſetled their gouernment there without checke, or controll, what Prieſt durſt to haue gainſaid their dominion abroad, but ſtraight way hee ſhould haue had his mouth ſtopped with the voluntary ſubmiſſion of thoſe graue prieſts, and deſigned Martyrs? Which, how great a checke it would haue beene to any contradiction in that caſe, and how ſufficient a reproofe vnto the contradictor, I leaue to euery indifferent man to iudge. And he which is not willing to conceiue heereof, let him but read the *annales* of the Primitiue Church, and he ſhall finde what authoritie the actions, and examples of *Confeſſors* in priſon carried with the Chriſtians in thoſe daies: inſomuch that what was done by them, was helde as inviolable, yea haynous to be contradicted of the Bp: himſelfe, as may well appeare by the diſſention in *Affrica*, about the receauing of ſome lapſed Chriſtians

ſtians by the *Confeſſors*, & examples of peace deliuered them, and the reiecting of the ſame by S. *Cyprian* & other Biſhops: whereupon grew great garboyles, both in the Clergie, and Laitie, with parts-taking, and running, and writing to *Rome* about the matter. But you will ſay, that *although indeede this had beene a probable courſe, to haue attained vnto that ſcope: yet doth it not proue, that the Ieſuits had any ſuch intention, neyther is it likely they ſhould goe about any ſuch matter, beeing indeed odious in the ſight of any indifferent man*, as alſo *Fa: Parſons* heere confeſſeth. To this I aunſwer, that not my words, but their owne actions, and words ſhall diſcouer their intentions. And by the way I requeſt of you, but open eares, and indifferent iudgements to thinke, but what you ſhall ſee more then probable, yea euident, and iudge accordingly. Let not the conceit of a religious habite abuſe your vnderſtanding, where reaſon conuinceth the contrarie. The habite is not to be blamed if men abuſe it, but rather the man to be cõdemned, that abuſeth the habite. Wee iudge all thoſe to be ſheepe, which carrie vvoll on their backs: yet experience ſaith, that ſomtimes the fox clothes himſelfe in the ſheepeskinne. Shal we therefore cry out againſt the vvoöll, or not rather chaſten the fox, which abuſeth the pelt? If then an exorbitant religious perſon be found, condemne not his habite: for that is innocent; but correct his manners, which proceede not from his clothes, or profeſſion, but his perſon: neither let your iudgments fall, where experience is too manifeſt: for that vvere but ouermuch ſimplicitie, and to giue place to all hypocriſies.

Conſider therefore two thinges, the religion with the habite, and the man inueſted in both. The religion, & habite, challengeth reuerence, but the perſon, as he deſerueth. He is a mad man, I thinke, which ſhould deeme ambition, to be no ambition, becauſe it is couered with ragges: ſo ſhall he be no leſſe fooliſh, who thinketh a man to be no man, becauſe he is a religious man. No no, they are men, and therefore may erre, & erroneous were the contrarie conceit, yea meere fooliſhnes. Wherefore, I requeſt but indifferencie, to meaſure their intentions by their manifeſt actions, and open wordes;

and then if you finde not the ſpirit of a Monarchie to haue raigned amongſt them in theſe their endeuours, blame me of raſh iudgement, and no vnderſtanding at all.

Firſt then (as I haue manifeſted vnto you) *Wiſbitch* was the fitteſt place to aſſay this enterpiſe, and to lay the fureſt foundation of ſuch intentions. Nowe would I but faine knowe, what other intention, then gouernment, & ſoueraigntie they could haue in that practiſe? You will aunſwere (I dare ſay) as this good *Father* doth, that they were requeſted vnto it: yea, and ouer-preſſed too, by the importunitie of the reſt, liuing in that place, and that *Fa: Weſton* vnwillingly accepted therof, yea alſo refuſed to be any *Superiour*, but onely a ſpirituall directer vnto the reſt, and therfore reiected all names of ſuperioritie. Oh Sir, let me come a little neerer vnto you: you may not run away with this faire ſmooth tale; there is more in the winde then ſo. I pray you good Fa: if dominion were not heereby affected in your fellowes, how chaunced it, that your ſubiect Fa: *Weſton*, when hee was ſcarce well warme in the houſe, at his firſt comming thether, had dealing ſecretlie vnderhand for ſuffrages to get the gouernment of the reſt? If you will not beliue there was any ſuch matter, let them ſpeake which gaue their names, and your ſubiect Ma. *Pond* the Collector: let Ma. *Wigs* ghoſt come in againſt you, who perceiuing the drift thereof, after he had giuen his name, called to ſee the paper againe, and tare it in peeces, and ſo ouerthrew that firſt practiſe. What els could this ſhewe, but an affectation of rule and gouernment? But you wil ſay to coūtermaund this illation, that Fa: *Weſton* beeing named afterwards one of the three, which ſhould gouerne the reſt, vtterly refuſed it, as a thing againſt his inſtitute and order, which argueth that he affected no ſuch matter.

Alas, hee ſhould haue had copartners, which is no ſmall checke to ſoueraigntie, ioyned with ambition: and therefore refuſed not the thing, but the manner of the thing, not ſuting his humour. Yea, ſay you, theſe are but wordes: vvhat proofe, or iudgements haue you, to drawe you into this conceite? Marry ſir I haue his owne actions ſithence, in the laſt garboyle, more then manifeſting his former intentions,

wherein

wherein he not onely ſought the ſoueraignty, but maintained it with ſuch violence, that no man might alter, or moue him to let fall thoſe deſperate attempts, begun with the ſcandall of all the world. Witneſſe this, a Gentleman or two that came vnto him vpon their knees, intreating him with great griefe of mind, to reſpect the generall ſcandall ariſing by thoſe proceedings, and to forgoe and reiect that courſe; whom he anſwered in peremptorie manner, wiſhing them to content themſelues, for that it was gone further, then could be recalled: & that ſhortly it ſhould be ſeene confirmed vnder hands, and ſeales. Witnes this the directions giuen by his *Prouinciall Fa: Garnet*, that he ſhould not begin the ſeparation, but ſuffer his aſſociats firſt to begin, that the enuie (ſo it pleaſed him to ſay) might not fall vpon him, but his followers. Witneſſe his ouermuch haſt in beginning the ſeparation himſelfe, contrary to his directions; which ſhewed ouer-much deſire of rule. Witnes his backwardnes to be drawne to any indifferent compoſition, beeing moued thereunto by ſuch, as dealt about the compoſing of ſuch ſtirres; of which my ſelfe can and will witnes vppon my oath. Witnes his reſiſting of his owne *Superiour*, beeing commaunded by him to ſurceaſe: which commaundement he refuſed to obey, affirming that he was not bound therein to obey him, vntill ſuch time, as his owne aſſociats beganne to draw backe from him, and miſlike him therein: Let Ma: *Muſh*, and Ma: *Dudley* teſtifie this point, and the reſt there preſent. If all theſe proceedings ſo euident, doe not manifeſt both his, and their deſire, of ruling their brethren, iudge you.

But you will ſay, that this affectation of rule, if it were affected by him, was not generall ouer all in the houſe, but only ouer ſome voluntaries, who choſe willingly to ſubmit thēſelues vnto his direction, and not to inforce any to ſubmit themſelues. To this I aunſwer you, that in this lay more ſubtiltie, and craft, then you will ſeeme to perceiue. Here indeed was couched the chiefeſt policie, and cunning of their plot, and intention. For although they made ſhewe onely of a voluntarie retire, leauing the reſt to themſelues, yet had they ſo involued them with calumniations, and ſlaunders, (which is

a common ground of the Ieſuits building) that, without manifeſt note of infamie, they could not, but ſubmit their necks vnto the Ieſuits new gouernment; which you ſhal eaſily perceiue, if you but conſider all circũſtances. For before they had made their ſeparatiõ, they gaue out many rumors of haynous offences, practiſed in that houſe without ſpecifying any particuler perſon. And whẽ they burſt out into their ſeparation, they publiſhed theſe cauſes in excuſe of their fact; *ſct: propter ſcandala, ſiue peccata mortalia, &c.* for ſcandals, & mortall ſins cõmitted, or like to happen amongſt thẽ, they were enforced vnto that ſeparation, & rẽtyre of gouernment. Now would I but aske of you this one queſtion; VVhen ſuch things are ſpred of a communitie, or houſe in generall, and thereuppon a rẽtyred life preſcribed, and vndertaken of ſome and refuſed of others, whom you would iudge in your conceit, like to be thoſe diſordered companions, amongſt whom ſuch enormities were frequent? I doubt not but you will preſently ſuppoſe the refuſing part, to be of that bad diſpoſition: for that louing libertie, they refuſed to ſubmit themſelues to diſcipline. This I aſſure my ſelfe you would aunſwer, vvithout ſcruple; and to confirme this to be ſo, euen when theſe things fell out firſt, it ſo hapned, the generall voyce condemning the refuſing part vpon the foreſaid grounds.

Iudge now (I beſeech you) whether this was not a pretie policie to haue enforced the reſt to ſubmit themſelues, being drawne within theſe ſtreights by this plot: and then had the breach been made, and way to the ſequell we ſpeake of. But you wil yet ſay, that happily ſuch diſorders were in the houſe, yea, and amongſt thoſe men alſo, as they had not onely reaſon, but were in a ſort conſtrained vnto that ſeparation. To this I aunſwer: firſt that ſuch a ſeparation from Cõmunion at the table, and at diuine offices vpon ſuch reaſons, is not verie far from *Donatus* the Arch-hereticks caſe, who at the firſt vpon the like reaſons, refuſed (as hee ſaid) to communicate with other Biſhops of *Affrica*.

Secondly, I ſay, that if ſuch things had beene, yet were they bound in conſcience to haue concealed them, becauſe they were ſecret, and vnknowne abroade, as I appeale vnto all the Catho-

Catholicks of England for proofe hereof, whether any fame of ſuch matters were heard, before the beginning of this ambitious ſeperation. Thirdly, I anſwer, that of mine own knowledge, being preſent at the ripping vp of theſe matters, generall leaue was giuen by the *vnited* part vnto the *ſeparated*, to ſay what they could, & accuſe whom they could of any ſuch crime, *ſub pena talionis*, and they would admit any competent or indifferent iudge, to haue the hearing & cenſuring of the delinquents; and they refuſed to ioyne any ſuch iſſue vvith them. Furthermore, my ſelfe being preſent, and witnes vnto all this, I went vnto Fa: *Weſton*, and asked him, if hee would accuſe any man in particuler, and he refuſed: wheruppon I told him, that hee, and the reſt of his company, were then bound, to cleere them of ſuch iniuſt ſuſpicions; which if they would doe, either by word before witneſſe, or vnder their hands, the *refuſing part* would ſuffer them, to goe forwards with their courſe begun, which if they refuſed to doe, beeing in conſcience bound thereto, (as I told him my opinion was they were) then could not they ſuffer them to proceed in that maner, vnleſſe they would willingly vndergo ſuch infamie, as thereby redounded vnto thē, which none (vnleſſe they were cruell to themſelues) would permit. But all was in vaine; hee refuſed & reiected all offers, without regard to my motion.

By this you may ſee how guiltie theſe poore men were of ſuch crimes imputed vnto them, & how iniuriouſly forſooth the Ieſuits were charged with a purpoſe and policy, to compaſſe a monarchiall dominion, and gouernment ouer them. And yet will the Ieſuits go about (as Fa: *Weſton* then did vnto me) to defend that no wrong heereby was doone vnto any, in that no man was named in particuler. A cunning policie (which yet is common vnto the Ieſuits) to ſpread generall ſuſpicions, and infamies abroad; and when they come to the touch, to excuſe thēſelues by certaine generalities. Did they not ſo in the matter of *ſchiſme*, firſt ſpread the infamie, and then excuſe themſelues. becauſe no man was named in particuler. Howſoeuer this ſhift may ſeeme cunning, yet I am ſure no man of iudgement, or reaſon, wil think it very honeſt.

But ſaith Fa: *Parſons, all that ſhould haue beene in* Fa: *Weſton,*

was but by way of direction, not by way of commaund, or ſuperioritie. Firſt, if it were onely ſo, then would I aske you, why he ſhould ſo earneſtly affect to direct others? had hee not enough to direct himſelfe, but he muſt needes intrude vppon his brethren? Or muſt he needes thinke, that all the reſt were either ſo ſimple men, or imperfect perſons, as that none of thē could direct theſelues in ſpirituall matters, without the help of a Ieſuite? What arrogancie is this? If he obiect their congregations in *Italy*, *Spayne*, and els where, vnto which Cardinals, and great men reſort: I aunſwer, that there is no neceſſitie, to inferre an inſufficiencie in thoſe parties, to direct themſelues, or others, but rather a voluntary acceptance of ſuch occaſions, to exerciſe themſelues in thoſe places which they might elſe where performe, if it pleaſed them? But for a Ieſuit to challenge that peculiar prerogatiue vnto himſelfe, is not tolerable. And yet that this was more then arrogating a direction of others, yea a formall dominion & gouernment ouer them, is not onely manifeſt, by what we haue heere before reheaſed; but alſo by the very rules of this affected inſtitution, or Agencie.

For amongſt others, one rule was, that matters of greater weight ſhould be cenſured by common Suffrages, but thoſe matters of leſſe moment, by the *Agent* himſelfe. And to iudge which matters were of great moment, and which of ſmall; that ſhould be in Ma: *Agent* to determine. VVhat greater priuiledge can a ſuperiour haue, then to determine of matters, what they be, and how they ſhall be ordered? If this be not to giue ſuperioritie and gouernment, I muſt confeſſe my wit is but ſhallow. For I would but aske you what he might not doe by authoritie giuen him by this rule within the compaſſe of that ſocietie, or brother-hood? or what partialitie might he not vſe towards his affected pupils, and rigour towards his not well affectionated by this rule; ſith the power was in him to iudge what matters were of moment, or not of moment, and ſo to draw within his own managing what delinquents hee would, and ſmother vp theyr crimes in corners, and bring to publique barre what pettie matter he liſt, if the partie delinquent were not of his affectionated?

onated? VVould any man require more ſoueraignty then this, to bring all men vnder his check and controle? Be iudges heerein with indifferencie I beſeech you. But ſaith Fa: *Parſons*, is it likely that Fa: *Weſton*, a man of thoſe parts, and looking euery day for martyrdome, & one (as you ſay) who had beene *Prouinciall* for the time in England, ſhould ſeeke ſo greedily for ſo poore a preferment, as to be ſeruaunt and *Agent* to a few of his fellow priſoners? I confeſſe there was no reaſon he ſhould ſeeke it; but that hee did ſeeke it, let the reaſons alledged ſhew the truth. And for his hauing beene *Prouinciall*, it more confirmeth the matter to ſuch, as know the natures of the Ieſuits: who hauing once beene Gouernours, loue not to be depriued of their ſoueraignty in no ſauce. This by experience is beſt knowne to them that haue liued amongſt them. Witnes all thoſe that liued in the time of the expulſions of *Fa: Alphonſo Agazara*, *Fa: Creſwell*, *Fa: Hieronimo Fierouante*, out of the gouernment of the *Romane* Colledge, how heauily, and vnwillingly they tooke their depriuations. Of which number one of them making a ſpeech at his departure vnto the ſcholers, vſed theſe words: *Decedendum eſt*, *immó cras decedendum*, and burſt out ſo into teares, that he could hardly proceed in his ſpeech. Witnes this Fa: *Parſons* ſhufling in *Paris*, (when he came out of England from his Prouincialſhip) to get himſelfe deliuered from ſubiection, to the Rector of their Colledge there.

Now would I requeſt the indifferent reader, to iudge, whether theſe practiſes in *Wiſbich* were ambitious or not; & whether the vnited Prieſts had not reaſō to ſtand out, & controle ſuch exorbitant and peeuiſh inſultations, which were acted with ſuch a ſhew of hipocriſie on *fa: Weſtons* behalf, as it hath made me often to wonder at his follies & puritane oſtentations. A hobby-horſe in time of Chriſtmas, went to his hart forſooth, the publike & bitter reprehenſiō wherof, this father will haue to be ſuch zeale of vertue. I ſurely think he would alſo haue found fault at a May-pole in Whitſontide; if this be not a right imitation of puritanizme, let the world iudge. And yet if you knew as much as I doe; you would ſcarſe excuſe

cuſe it from groſſe oſtentation and hypocriſie; eſpecially if you vnderſtood how frequent ſuch ſhowes of hobby-horſes, and mountebankes &c. are with them in their Colledges in *Rome*. Witnes this all ſuch as haue liued there, eſpecially in Fa: *Hieronimo Fierouante* his time. Add to this Fa: *Weſtons* eating but one meale a day, ſo long as there was hope of his Agencie; but when his hopes were fruſtrate, he could finde a ſtomack to eate 3. meales ordinarily in one day, and thoſe ſound ones too. As for Fa: *Parſons* inſulting vpon Ma: *Bluets* ſpeech to Fa: *Weſton*, concerning th'vſe of Sacraments, and his diuers comments there-vpon; It is but the ſuperfluitie of his owne vanity. Ma: *Bluets* ſpeech was both graue, and iudiciall in any reaſonable mans iudgement. For if the ſacrament, and good counſell of the *Confeſſarius*, would not, or could not reforme a Prieſt liuing in priſon for conſcience, & Religion; how ſhould we thinke that Ma: *Weſtons* Agencie was like to effect it? vvhere-vnto no man could be tyed in theſe times by force, but of free will, & ſo might refuſe thoſe remedies at his pleaſure; his Agencie hauing neyther power of life nor death, impriſonment, nor chaines, and therefore not to be compared (as wiſe Ma: *Parſons* ſeemeth he would haue it) with a common wealth or publique authority, where iuſtice may be executed *in foro contentioſo*. But you will yet happily call me to reckoning further for my firſt aſſertion; wherein I affirmed, that the Ieſuits intended a generall dominion ouer all the prieſts of England, by their attempt at *Wiſbich*, for the truth of which aſſertion, although I haue alreadie giuen you ſufficient reaſon, yet wil I further ſatisfie you heerein by obſeruation of that which hath followed ſince.

You know (I ſuppoſe) how the Prieſts were about a *Sodalitie* amongſt themſelues, which was chiefly intended (as by the rules thereof you may gather) for the prouiſion of ſuch as came newly, and rawly ouer: for the diſpoſing of them abroad to their better ſecuritie; for the prouiſion of priſoners in durance; for the better reliefe to Cath: abroade in matters ſpirituall; for the particuler good of euery prieſt; and for the checking of ſome exorbitant, and vnnaturall courſes, taken by the Ieſuits againſt their Prince and Country: to aboliſh

ſuch

ſuch medlings in thoſe affaires, as impertinent to our function, and vocation, and to ſtrengthen and inable our ſelues in theſe matters by a mutuall vnion: this I ſay, was the end of our ſodalitie, which we imparted vnto the Ieſuits, that they ſhould ſee our ſinceritie and honeſty in thoſe proceedings: but we were too ſincere, and plaine, to deale with ſuch craftie crowders; for they well perceiued, that this courſe would diſcouer much of their iuglings in matter of ſtate, & alſo put an euerlaſting blocke, or bulwarke againſt their intended ſuperioritie. So that although openly they ſeemed to like of the courſe, (becauſe for ſhame they durſt do none other) yet they thought it high time to worke ſome cunning meanes to delude our indeuours. Whereupon they ſecretly addreſſed Ma: *Standiſh*, (one that had been moſt forward for the aſſociation, (but a ſecret Traytor vnto all the reſt) vnto Rome, and there by the working of Fa: *Parſons*, he was brought before the Pope, as hauing great affaires, concerning the Clergie of our Countrie. Where in an oration furtiue, vniuſtly, and vntruly, in the names of all the Prieſts of our Countrie, he deſired a gouernment, and ſubordination. Which falſe office being by him performed, Fa: *Parſons* himſelfe buſily followed the matter, with many vntrue ſuggeſtions vnto his *holines*, of great diſcord betweene the Prieſts, and Catholicks in England, and we wot not what: for the ſuppreſſing and reformation whereof, ſome ſubordination & gouernment was forſooth neceſſary.

Vpon theſe, and many other ſuch like vntrue ſuggeſtions, his *holines* referred (as ſithence wee haue learned) the whole diſpoſition of this affaire, vnto Cardinall *Caietane* theyr Protector. Whereby Fa: *Parſons* had in effect as much as he deſired, or could haue wiſhed. For the Cardinall euer ſtood at the Ieſuits direction in all matters concerning our affaires, as all the world knoweth. Thus vvas Ma: *Blackwell*, by the Card: commaundement, and through Fa: *Parſons* practicall deuiſes, inueſted in his authoritie; a man wholy proſtrated at the feete of Fa: *Garnet*, and ſtanding meerely at his deuotions, and directions in all matters of moment, as by all his violent courſes againſt vs in their behalfe, the world may ſee.

But to manifeſt this point more palpably vnto you, that you may ſee, wee ſpeake not of paſſion or emulation againſt the Ieſuits, but directly, as the truth is. In the inſtructions ſent vnto the *Archprieſt* concerning the execution of his office, one and the chiefeſt prouiſo, was that hee ſhould in all matters of weight, be aduiſed by the *Prouinciall* of the Ieſuits Fa: *Garnet*. Doe but thinke hereby how matters were like to be managed heere, when all the controuerſie was onely betweene vs the ſeculer Prieſts, and the Ieſuits, & not between Prieſts and Catholicks, (as falſly Fa: *Parſons* ſuggeſted) and that our *Archprieſt* muſt be taught by the Ieſuits *Prouinciall* what he ſhall doe in any matter of moment. Iudge indifferently I beſeech you, whether this was not a trick to keep the managing of all matters in their owne handes; and hold the Prieſts in ſlauerie and ſubiection vnto them. Which becauſe they ſaw by experience they could not obtaine imediatly to themſelues, they deuiſed to procure it more cunningly by a third perſon, hauing a Secular prieſt in a corner wholie depending vppon them. So that our *ſuperiour* beeing to be directed by their *ſuperiour*, all the ſoueraigntie & gouernment, ſhould indeed haue reſted in the Ieſuits.

Adde vnto this *fa: Garnets* owne words, deliuered before Ma: *Muſh*, & Ma: *Dudley*, when they came vnto him about the appeaſing of the broyles in *Wiſbich*, vnto whom ſhewing himſelfe diſcontented, that they had not cõcurred to the confirming of *fa: Weſtons* Agencie, he vſed theſe or the like words to this effect; *That hee ſaw no reaſon why the prieſts in England, ſhould not as well be gouerned by the Ieſuits here, as they were, and had beene in the Colledges beyond the Seas.*

Now let any man that is not ouermuch blinded with affection towards the Ieſuits, (of which ſort I know there be many, who will belieue nothing that maketh againſt any of thẽ) indifferently iudge, whether all their indeuours and intentions from the beginning, were not to attaine vnto a monarchiall gouernment ouer the Clergie of England. And yet this inference ſeemed ſtrange vnto good *Fa: Parſons*. Beleeue me, I thinke he ſo much preſumes vpon his wit, and policies together, that he thinketh he may walke in a Net, and not be

ſeene.

ſeene. But ſoftly good *Fa:* other men haue eyes aſwell as your ſelfe, and can diſcerne ſuch groſſe colours, eſpeciallie when the ſunne ſhineth ſo cleerely. But yet before I proceed any further, I cannot let paſſe an admirable ſhew of a detracting ſpirit in *Fa: Parſons*, who in the cloſe of his quipping, & carping againſt the foreſaid *diſcourſe of the ſturrs raiſed at Wiſbich*, is not aſhamed to note certaine particuler accuſations, as whoredome, drunkenneſſe, dycing, pewter ſtolne, which *Mary* the maide found in ones Chamber, &c. ſpoken of in the foreſaid Relation. Which he ſo cunningly ſhuffleth vp, and leaueth hanging ſo ſuſpiciouſly, as if they were things euident without controle, condemning the parties accuſed. Whereas in the aforeſaid diſcourſe, and place, vvhere they are deliuered, as accuſations by his faction, they are ſo apparantly, and inuincibly confuted, as that I admire much at the mans braſen forehead, that he durſt ſo palpably lay open his follies, if not his malice.

Touching the pewter ſtolne, that matter was publiquelie conuinced for a notorious calumnie before Ma: *Muſh*, and Ma: *Dudley*, with great ſhame and checke to his Pupill Ma: *Pond*, who vrged the matter againſt Ma. *Potter*, and others. So that S. *Paules* ſentence brought by himſelfe, may iuſtlie be retorted againſt him, ſet. *Inſipientia eius manifeſta erit omnibus*. I pray God in place of *inſipientia*, I may not iuſtly ſay *malitia*.

By this time we are come vnto the *Memoriall* giuen vp in *Rome* againſt the Ieſuits, by one *Fiſher*, which is printed in the end of the foreſaid *Diſcourſe of Wiſbich*: and at which this honeſt *Father* ſeemeth much agreeued, taxing the publiſhers of it with excommunication, and the *Memoriall* it ſelfe as moſt falſe and calumnious by *Fiſhers* owne depoſition, &c. As concerning this *Memoriall*, all men know that it was generally publiſhed heere in England by the Ieſuits themſelues, at vvhat time they ſought for ſuffrages abroad in theyr owne behalfe againſt it. Now therefore, if any excommunication or cenſure depend thereuppon, not the Printers, but the Ieſuits, father *Garnet*, and others, the firſt publiſhers thereof, are within that compaſſe. For I hope *Fa: Parſons* is not

The Memoriall.

not ſo ſimple a *Canoniſt*, or *Caſuiſt*, but that he knoweth, that when any report is famous and already publick to the world, he that ſhall afterward ſpeake or write thereof, incurreth not the offence of a Detractor, or ſpreader of calumnies, nor by conſequence any cenſure of the Church. For if that were ſo, then could no Hiſtoriographer relate the euill actions of any Eccleſiaſticall perſon, though neuer ſo pertinent and neceſſarie to his hiſtorie. Which is contrary to the practiſe of all Writers, both in prophane and Eccleſiaſticall ſtories: yea the old Fathers themſelues, as *S. Ierome*, *Caſſian*, *S. Bernard*, and others. Secondly, the printing of thoſe thinges, was but the bare ſetting downe onely of ſuch accuſations, as were ſpred abroad by themſelues, without either gloſſe or comment vpon them, but left indifferent, as themſelues publiſhed them, vnknown to vs certainly, whether any ſuch matter was deliuered vp againſt them, but by their owne reports.

Thirdly, that they are printed, as giuen vp by ſome Engliſh reſiding in *Flaunders*, is but their owne report heere: for I will teſtifie vpon my oath, & ſo will diuers others alſo, that they layde the burden thereof vpon certaine there reſident, as Ma. *D. Gifford*, Ma. *Char. Paget*, and others. Fourthly, that it was alſo reported here by ſome of themſelues and their fauorits (of which report I am alſo an eare-witnes) that *Fiſher* ſhould confeſſe, that himſelfe not onely penned the foreſaid *Memoriall*, but alſo collected diuers of the accuſations. Which report they gaue out, when they were preſſed with the iniurie done to *D. Gifford*, to lay the matter from him. Sometimes alſo they would report, that the inſtructions were giuen by ſome in England. So various and vnconſtant they were in their reports at that time, as vnſetled (it ſeemed) in their opinions thereof.

Now whereas *Fa: Parſons* ſaith, that by *Fiſhers* examination, and depoſition, as alſo by Letters of the Aſſiſtants, and diuers other, the matters were prooued meere ſlaunders and vntruths. To the firſt I aunſwer, that *Fiſher* being *ſui iuris*, at libertie, (according to this *Fa:* owne report) exhibited this *Memoriall* into the Court againſt them as true accuſations, but his denials thereof were at ſuch times as he was impriſoned,

ned, where happily for feare of torture, he might be drawne to ſay or denie any thing, to procure thereby his libertie and ſafety. Add to this *Fa: Parſons* own words, ſpoken in the hearing of diuers ſcholers in Rome, concerning the ſaid *Fiſhers* examination, viz. *that he thought in his conſcience the fellow lied in many things*. If this be true, and that *Fa: Parſons* may not be accounted a lyar heerein, then iudge you whether the fellow was not drawne to ſay any thing through perſwaſions & feare together, ſith that in this good *fa:* opinion, yea and conſcience, many of his depoſitions were vntrue. Beſides conſider the *Fa:* ſinceritie, in that hee is content heere to bring his depoſition and examination, be it what it ſhal be, to be a bulwarke, and conuincing teſtimonie in the behalfe of himſelfe, and his fellowes innocencie. But this is but an ordinary trick with him, and his complices: that euery man, be he neuer ſo honeſt, if he once ſpeake againſt a Ieſuit, muſt be eſteemed a bad man, and a ſuſpected companion; mary if hee run along with them in their courſes, let him be neuer ſo lewd a varlet, he ſhal be reputed for moſt honeſt. Witnes this, *Tomſon*, *Coulſon*, *Tunſteed*, and many others of that rable which I could name.

Moreouer, to confirme a very probable opinion of ſome iugling with this poore man, *Fiſher* in his examinations: Fa: *Parſons* (as himſelfe affirmeth) put him into very good apparell, being but in ragges before, and gaue him money in his purſe, and diſmiſſed him his troubles with great ſhew of kindnes, as they can witnes, who were then in *Rome*. Iudge you but what ſuſpitions this kinde and ouer-kind dealing of Fa: *Parſons*, with this lewd companion (as he often tearmeth him) may giue to the world of bad dealing in his examinations, and depoſitions. Seldome I think ſhall you finde a man that will performe ſuch extraordinary effects of loue and kindnes towards one, that came about ſuch an hatefull office, as to informe in publique and open Court againſt him: neither can I yet be induced to think Fa: *Parſons* charity ſo ſuperaboundant towards his enemies, by any former example in his proceedings. But letting *Fiſhers* action paſſe, and the rather becauſe he is about, as I heare, to ſpeake for himſelfe:

I will come a little nearer vnto him, and canuaſe his other teſtimonies of the aſſiſtants and other letters. Firſt, what letters the aſſiſtants writ concerning that *memoriall*, I know not, onely I had the view of one writ by Ma: Doctor *Bauand*, in their behalfe, which was ſent abroad into the Country together with the *memoriall*. Which letter did not onely free the Ieſuits, from matters imputed vnto them in the ſaid *memoriall*, but alſo concerning thoſe ſtirres in *Wiſbich*, and whatſoeuer in England layed vnto their charge. Vnto which generall, and free example, many were vrged to ſubſcribe; and diuers did it diuerſly: ſome generally freeing thē of all matters, others excuſing themſelues; onely as vnguilty of the concurring to the fore-ſaid accuſations. But what verity or iuſtice was in the fore-ſaid letters excuſatorie, giue me leaue a little to ſearch. Firſt, you ſhall vnderſtand, that no one man liuing in England, could in conſcience write ſuch a generall excuſing letter, neither could any generally without exceptions ſubſcribe thereto (as but few generally did or had done, when the ſaid letters came to my hands. For the moſt part of the ſubſcribers vſed the ſubſcription of the 2. *claſſe* (as I remember) viz: *Dicti memorialis conſcius non fui, nec habeo q̄ accuſem:* Although ſome were drawne by fauours, feares, or perſwaſions, to ſubſcribe generally vnto the letter; which thing, that neither the vvriter Ma: Doctor *Bauand*, nor ſubſcribers in conſcience could doe, I will manifeſtly ſhew you. I ſuppoſe you will eaſily vnderſtand this one generality; that no man may iuſtly in conſcience hinder publique iuſtice, whereby an innocent party may be oppreſſed and vniuſtly vexed. This then being a iuſt and moſt true ground, no ſuch generall teſtimonie could be giuen in the behalfe of the Ieſuits, to free them from all ſuch accuſations. For what one man in England, could tell whether any Ieſuite in England had wronged any particuler perſon, Prieſt, or Catholique, or were faulty in any the fore-ſaid obiections or no? If then no one man could be certaine of this; how could any in conſcience giue ſo generall a teſtimonie in their behalfes, ſith therby he expoſeth himſelfe at the leaſt to probability of wronging ſome innocent or other, that might haue iuſt accuſations

againſt

againſt the Ieſuits, or ſome of them, in that by the credite of ſuch a generall patronizing example, fortified with teſtimonies, and ſubſcriptions of prieſts, the hearing of a iuſt cauſe might be deferred, delayed, or denied? And yet who knoweth not that an affirmatiue teſtimonie ſufficientlie proued, *de iure* is auaileable to ouerthrow, & controle 20. negatiues. As for example: if I will ſay that ſuch a man hath defamed me, and bring 2. or 3. ſufficient witneſſes, & his owne words, wrytings, or actions, ſhall they not conuince againſt an hundred, that ſhall denie the ſame in all law and iuſtice in the world? ſith that a wrong may be done in the ſight, or hearing of 2. or 3. of the which an hundred may otherwiſe be ignorant, and yet deeme the contrarie, eyther through good opinion, and conceite of the parties offending (as happened in this caſe) or deluded by ſome other circumſtance, ſeemed probable to them. Seeing then that this might happen in this affaire (as I will ſhew it hath) neither could Ma: Doctor *Bauand* write ſuch a generall letter, to free them from all ſuch imputations; nor any other ſubſcribe generally thereto. For no man may giue witnes in any thing more then he hath of knowledge, and is able to depoſe. But no one man in England was able to depoſe, that no ſuch crimes imputed, were in any Ieſuit liuing in England; becauſe he could not be priuie to all, and euery action of theirs, and euery one of them: therefore no man in England could ſo generally and peremptorily free them frō all ſuch matters obiected againſt them.

Conſider now I beſeech you, how raſh Ma. Doctor *Bauand* was in writing this generall teſtimonie: as alſo the other Aſſiſtants (of whom *Fa: Parſons* heere ſpeaketh, if they did the like, as this Doctor did) and how vnaduiſed thoſe Prieſts were, who generally ſubſcribed without any limitation at all. And this *Poſition* of ours, ſhall more euidently appeare in the examination of the particuler accuſations, layd vnto theyr charge; where we ſhall ſhew you moſt euidently, that many things were, & are moſt true, whatſoeuer the parties were, that exhibited, & framed the *Memoriall* againſt thē. And this I wil performe, not becauſe I am ouer-willing to enter into other

mens

mens actions,or to take the burden of others vpon my back: but leauing euery man to aunſwer for his owne actions,I will onely ſet downe ſome proofes of certaine particulers, which my ſelfe know,& wil auouch before any Iudge in the world, that all men may ſee how this mans haſtie poſting ouer theſe matters, maketh more ſhew of cõfidence, then there is cauſe *a parte rei*, and that theyr actions haue beene,and are ſuch,as cannot be iuſtified, either in law, or conſcience.

But firſt concerning the ſubſcriptions vnto Doctor *Bauands* letter: I remember there were three teſtimonies of 3: Prieſts woorthy to be heard, which gaue no ſuch gloſing prayſe vnto the Ieſuits actions, as freeing them from all ſuch imputations, but manifeſtly inſinuating the contrarie. Marie for ought I could heare, theyr teſtimonies were neuer preſented in *Rome*, or if they were, I ſee no reaſon, why they ſhould not haue taken ſo much effect, as eyther to be belieued, or farther examined; neither of which followed as I trow. The reaſon perhaps was, becauſe two of the aforeſaid Prieſts dealt plainly and charitably with them in particuler letters, after their ſubſcriptions making Fa: *Garnet* acquainted with ſuch things, as were amiſſe both in them, and theyr followers, which diſcontented diuers.

Now to the particulers of the *Memoriall*. The firſt paragraph cited by *fa: Parſons*, is this. *They holde no doctrine to be Catholicke and ſound,that commeth not frõ themſelues,no diſpenſation auaileable, that is not graunted by them: and (which) is worſe, they haue beaten into the heads of moſt,that the maſſe is not rightly celebrated by any, but a Ieſuit.* Becauſe *fa: Parſons* ſayth no more vnto this point,but only asketh a queſtion: whether we belieue this to be true. I will note ſome things not far vnlike vnto theſe, wherby you may geſſe the probabilitie of thẽ. At what time Maiſter *Iohn Gerard* liued in the Eaſt parts of England, ſuch fame, and ſinguler reſpect was had of him,becauſe he was a Ieſuit, (for no other parts in this kinde could make him famous, whoſe talents are known to be far inferiour to the moſt of his time, as Ma. *Oldcorne* a Ieſuit likewiſe reported vnto a Prieſt) as that vvhen any caſe of difficultie came in queſtion to be reſolued in thoſe parts, it was ſcant

currant,

currant, vntill Ma. *Gerards* ſentence had paſſed in the matter. And ſometimes it happened, that when Ma. *Blunt* (now a Ieſuit, but then a ſecular Prieſt onely) had reſolued a caſe; there wanted not ſuch, as would make ſtand thereat, vntill Ma. *Gerards* opinion was demaunded therein. Vpon what ground theſe fantaſticall conceits ſhould ariſe, I know not, vnleſſe it were ſome ſuggeſted opinions, that nothing vvas currant, which had not vigor from a Ieſuits determination. For otherwiſe I thinke there be many, who know that there is ſo great difference betwixt Ma. *Blunt*, and Ma. *Gerard*, in matters of learning, as Ma. *Blunt* might well be a Reader in Diuinitie, where Ma. *Gerard* were fit to be a ſcholer. And as for diſpenſations graunted by any Prieſt in any caſe whatſoeuer, it hath beene a common practiſe amongſt the Ieſuits, and theyr followers, to call ſuch things in queſtion, whether the prieſts (for example) had any ſuch authoritie: yea, ſometimes giuing ſuſpitious doubts abroad, whether they haue any faculties at all, or not.

This hath happened ſo often, & onely towards ſuch, whom they haue had ſome auerſion from; that I ſuppoſe few to be ignorant thereof. Witneſſe theyr dealing with Ma. *Clarke* at his firſt comming ouer, & ſome others ſince the laſt ſtirrs in Rome. VVitneſſe alſo to this poynt, theyr drawing of diuers matters within the compaſſe of particuler faculties, and extraordinary diſpenſations, which are proper to all paſtors in generall: As for example, to giue leaue to eate white meats in Lent, or at other times, to diſpence with ſuch as haue reaſonable cauſe for faſting. VVhich caſes they had drawn vnto themſelues, making Prieſts to ſeeke for theyr faculties yeerely at theyr hands, when as in very deede, this faculty belongeth vnto the Prieſts, *ex ordinaria poteſtate, quatenus ſunt paſtores*, and not to the Ieſuits, but extraordinarily onely, by way of indulgence, as coadiutors vnto vs, as happeneth in all other exemptions or faculties which they poſſeſſe.

As touching the third part of the firſt *Paragraffe: that it is beaten into the heads of diuers, that Maſſe is not rightly ſayd, but of a Ieſuit*: ſure I am, and I thinke all the world knoweth it to be true, that they haue ſuch tricks, and pollicies to put ſome

ſuch extraordinarie conceits into Catholicks heads, that I ſee not, but in ſome part this aſſertion may be verified. For they haue theyr men, and followers or precurſors in places where they come, who muſt ſuggeſt it for a ſtrange and extraordinarie matter to be preſent at theyr Maſſes; and that euery Cath: that ſhall come vnto any of them to confeſſe, & communicate, ſhall haue (I know not what) plenarie indulgences for the firſt time. Let but the indifferent Reader iudge, whether this kinde of practiſe be not a prety Ieſuiticall tricke, to ſuggeſt ſuch ſtrange conceits of them, and theyr adminiſtrations of Sacraments, or ſaying of Maſſes aboue others. And whether they haue any ſuch extraordinary indulgences, or no graunted vnto them, I know not. But this I am ſure, that if there be any ſuch, it ſauoureth ſomewhat of too much pollicie, as thereby to draw a greater opinion of men towards them then to others. VVhich might giue ſufficient occaſion to ſuſpect the verity of any ſuch peculier graunt vnto thē from the Sea Apoſtolicke. Yet this muſt be more then petie-treaſon, to call any faculty of theyrs into queſtion, though great reaſon may moue me thereto, which in them to do by others, muſt be accounted but a religious care, and prouidence to auoyd impoſture.

I might heere alſo alledge the ſeditious Treatiſe of *Wiſeman*, called *The three farwells*, tending to no other end, but to draw mens conceits wholy to this one point, *that nothing is ſufficiently done, which proceedeth not from a Ieſuit*, or ſuch an one as is gouerned in all things by them. But becauſe this is more particulerly intreated of in the late booke of *Quodlibets*, writ by Ma. *Watſon*, I refer the Reader thether. Now will I leaue you to iudge, whether wee haue not ſome cauſe to belieue the accuſations of *Fiſher*, (if the *Memoriall* was of his deuiſe) in part to be true, and not ſo voyd of ground, or reaſon as Ma. *Parſons* would haue you beleeue. But to proceed yet farther with this confident *Fa*: in his own cauſe. Perhaps hee thinketh euery bare aſſertion that comes from his Maſterſhip ſhould be had, as an Oracle with all men, though otherwiſe neuer ſo abſurd and vntrue. Howbeit, let vs track him in his folly, and ſee what hee can ſay to the Accuſations

cuſations following.

No Ieſuit goeth to viſite anie in England, or trauaileth from one place to another, but he is richly apparelled, and attended on with a great traine of ſeruants, as if hee were a Baron or an Earle. This paragraph alſo our good Fa: ſhufleth off with an interrogation, ſct: vvhether in our conſcience this be true? Would you not think by this kinde of confident oſtentation in Ma: *Parſons*; that this imputation were more then ſottiſh, yea malitious without all ground, or ſhowe of ground in the world? Yet if by ſome examples I doe not manifeſtly ſhew this, to be grounded vpon ſome true, and reall experience; beleeue me not in the reſt. Firſt I will but referre you vnto all the Prieſts & Cath: that liued in England in Fa: *Hawoods* time of liberty, and knew him, and his manners, and faſhions well: and if they doe not aſſure you that his port, and carriage was more Baronlike, then prieſtlike, all the world will condemne them for moſt partiall, and impudent deniers of the truth. Was he not wont to ride vp, and downe the Country in his Coach? had he not both ſeruants, and prieſts attendants that did hang on his ſleeue in great numbers? did he not indict Counſels, make, and abrogate lawes? vvas not his pompe ſuch, as the places where he came ſeemed petie-Courts by his preſence, his traine, and followers? See whether heere be not one notable example of exceſſe, at which Fa: *Parſons* himſelfe was wont to carpe, there being emulation betweene them about his ſuperiority, and the others exemption. Againe, for preſent I referre you vnto Fa: *Garnets* pompe, and expences, of which I haue heard ſome honeſt prieſts (who haue beene much with him) report that he cannot ſpend leſſe then 500. pound by the yeere. But wee will not much ſtand vpon his pompe or expences, becauſe being *prouinciall* of his order, he will claime a prelacie, and therefore more honour, and more pompe, although our times, and caſe (well conſidered,) will ſcant tolerate ſuch exceſſe. But let vs come, I pray you, vnto ſome priuate men of their order, and his ſubiects. The mighty, and extraordinatie exceſſe of Ma: *Iohn Gerard* hath beene ſuch, and ſo notorious, that I ſuppoſe few prieſts (beſides other Cath:) to be

The fourth paragraph of the Memoriall.

Fa: Parſons claimed the Prouincialſhip, & Fa: Haywood an exemption, beeing ſent immediatly from his holines.

ignorant thereof. His apparrell at one time hath beene valued at a higher rate then I will for ſhame ſpeake of, which he hath had in ſtore, as it hath been reported by ſuch, as were well acquainted there-with; his church ſtuffe was worth no leſſe then 200. marks, and the laſt time he was taken, loſing but ſuch ſtuffe, as was onely portable, I referre me to the officers, that ſeazed thereon for the value thereof; his horſes were many, and of no ſmall price. My ſelfe haue knowne him to haue two Geldings in a Gentlemans ſtable at 30. pound a Gelding, beſides others elſe-where, and horſes of good vſe.

One Gentlewoman gaue him a veſt: of needle-worke valued at an 100. marks at one time.

S. *Ambroſe* in times of neceſſity would breake Chalices, and other precious veſſels of the Church, to relieue the wants of poore Chriſtians, but theſe men in the great afflictions, miſeries, & wants of afflicted poore Cath: may poſſeſſe not onely ſuperaboundance of Church ſtuffe, but alſo great exceſſe of apparell, horſes, iewels; *et quid non*? Whileſt others ſtarue in priſon, and abroad without ſcruple of conſcience, and this *quia Dominus opus habet*. You will imagine that the expences of this man could not be very ſmall; that was thus richly furniſhed: and I beleeue as much, and for experience thereof, I will ſet downe his expences, during his impriſonment in the *Clincke*, well knowne to diuers that liued there with him, by which you may geſſe at the reſt.

During his being there in durance (liuing as a cloſe priſoner in ſhew, though with more fauour, then any other) howſoeuer the matter hapned (which we will not wreſt vnto the worſt ſence, as Ma: *Parſons* dealeth with vs) he kept a priuate Table, continually with great ſtore of dainties, & much reſort daily. Beſides, he payed his ordinary commons at the common table, and chamber rent: let them which haue liued in the *Clinck*, but iudge what this would come vnto in the yeare. But he will ſay that the company reſorting vnto him, prouided the meates and wines: Be it ſo, that we may beleeue him in this (which is more credit, then we owe him,) yet the exceſſe was no one iot the leſſe, & continuall. Which I think any man of iudgement will imagine, that he might haue (in ſome good portion at the leaſt) imployed better, and

with

with more merit, and edification. But that you may not think this to haue beene the vttermoſt of his exceſſe, and ſo excuſe him as aboue; you ſhall vnderſtand that he ordinarily kept his Geldings in towne, and his man, which I ſuppoſe to be ſome round charge vnto him. He alſo ſo wrought the matter, that he rode into the Country at his p'eaſure, and returned: which I thinke you will ſuppoſe coſt his purſe well in bribes to ſuch, as were his Keepers, if to no other. He alſo maintained two houſes in the towne, with ſeruants in them, and not this without great expences, I weene. Now if you can ſpell, put all this together, and iudge what it might coſt this Gentleman by the yeare, whilſt he liued in Durance, and by that geſſe at his expences abroad, of the which there want not diuers, who can ſufficiently informe you. Sure I am, that ſuch as liued with him in the *Clincke*, were of opinion, that he could not maintaine all this, I haue ſpoken of, vnder 400. or 500. pounds by the yeare: See the pompe of a young Baronet at the leaſt.

I may not omit Ma: *Oldcorne*, though but a petty Ieſuit in this kinde; I know that his apparrell is ſeldome leſſe worth, then 30. or 40 pound. Hee is alwaies extraordinarily well prouided for horſes, and thoſe of the beſt. An honeſt Gentleman, and one whom I think you will iudge to be no lyer, (beſides that he is not euill affected towards the Ieſuits,) told me that he had 8. good Geldings at one time. I could alleadge you diuers other examples in particuler of their exceſſe; but I eſteeme it very needleſſe, to ſpend time in a matter ſo euident to the world. But at all aduentures, I wiſh that euery 5. of our ordinary brethren, had but as much to maintaine them yeerely, as an ordinary Ieſuit commonly ſpendeth by the yeere. As for their traine, few of them are vnwayted vpon, whereſoeuer they goe; which ordinarily is but to places of account, where their entertainment may be good, and with the beſt. This is a thing ſo vſuall, that all the Cath: in England of any account, as I ſuppoſe, do both ſee, & know it well. And ſuch as haue heeretofore been ſecular prieſts, and were then wont to goe on foot ſomtimes, & viſit poore people willingly, to relieue and comfort them: becõming afterwards

wards Ieſuits, haue beene ſo a cockhorſe, that it muſt be thought no ſmall fauour to be worthy of their preſence, and that not without their attendants, & other ceremonies; Witnes this Ma: *Bancks*, Ma: *Blunt*, and others now Ieſuits.

The 5. paragraph.

They neuer ſend one Scholler out of England, to the Colledge of Doway, *to ſtudy there*, &c. *Nay, they haue laboured by all meanes vtterly to diſſolue it.* After his accuſtomed manner, he asketh vs, whether this be true, and referreth vs to the *Preſident*, and bookes of the Colledge. But by his leaue, whatſoeuer he may coyne out of the Colledge bookes, and father vpon the *Preſident*; hee muſt giue vs leaue by the effects to iudge the cauſe, and intention. Wee know that they neuer haue beene willing to ſend any vnto *Doway*, that had anie maintenance of his owne to liue on, but haue alwayes perſwaded them to Saint *Odemars*. And this I can witnes to be ſo. Beſides, Doctor *Barret* did much complaine, that ſuch as had where-with to maintaine themſelues, neuer came thether, and others who had nothing, were continually ſent to him. Moreouer, the opinion of all men of iudgement is, and hath beene from the beginning; that the firſt inſtitution of Saint *Odemars*, would be the ruine, & ouerthrow of *Doway*. And their opinion was grounded vpon good, and forcible reaſons: for knowing by experience (as we doe know) that in euery thing the Ieſuits draw all they can vnto themſelues; we could not but aſſure our ſelues, that they would hold the like manner of proceeding in this, as the ſequell hath made manifeſt. For ſince the erecting of this Seminarie, what Gentlemans ſonne hath been ſent ouer by any Ieſuit in England, but to that houſe? So that, vnder the pretence of a Colledge with penſion, they haue drawne thither all the prime youths of our Country, and ſuch as liue of themſelues. Whereby now it is come to that paſſe, that (notwithſtanding all their penſions from the King, or others) there be few Engliſh youths there, whoſe parents doe not largely pay for their educations; neither can any poore youth be admitted thether (for all the penſions) but he muſt eyther haue anuall ſtipend of 20. marks *plus minis* by the yeere, or 40. 50. or 60. pound portion in groſſe ſumme. And ſuch will they foyſt into

Spayne,

Spaine, or Rome, within one yeere, or thereabouts, to giue place to others. This is ſo common, and ſo well known, to all our brethren, and others alſo, that I need not to inculcate the ſame ouermuch. And I would ſet down a Catalogue of many names, were it not to diſcouer them, to the hurt of themſelues, and their friends.

Now iudge you, whether the drawing of able youths, and ſuch, as haue to maintaine themſelues (& were wont in times paſt to be an eaſe vnto the Seminarie at *Rhemes*) from the Colledge of *Doway*, vnto this new Seminary, be not a means to impouerish and vtterly begger that Colledge. And euen ſo hath it hapned, as is manifeſt, and the laſt *Preſident*, *Doctor Barret*, was wont to lament it. Add vnto this the ſtopping of the Colledge penſions in Doctor *Barrets* time. Conſider alſo the bringing in of a Ieſuit *Confeſſarius* ouer all the houſe: which was the firſt practiſe of theyr entrance into the gouernment of the *Romane* Colledge. Behold their putting downe of the Lectures euer vſually read with great credite, and applauſe in that Colledge: Marke but the turning out of the houſe of all the Doctors, Readers, and Seniors, the chiefe pillers, and countenaunce of that houſe. What can any man think this tendeth vnto els, but to intrude themſelues into the gouernment thereof, & vtterly to diſſolue it, as they haue already not onely beggerd it, but diſgraced, & diſcountenaunced it? Beſides, as now it is, who knoweth not that it wholy ſtandeth at theyr deuotion, & that the *Preſident* dare not creake, but as they would haue him to pipe, vnleſſe hee will not onely loſe his place, but alſo depart with reproch, infamie, and diſgrace? Into which extremities Doctor *Barret* was brought by them (as all the world knoweth) and had ſo departed vnto his *Canonrie* at *Rhemes*, if he had liued: howſoeuer this good fellow in his *Apologie*, laboureth to make him their friend, & fauorite at his death. The contrarie wherof, thoſe that were at his laſt end, beſt know, when hee cried they had burſt his backe, and that he could no longer beare, and this not long before he died.

The ſeuenth paragraph is, *that women alſo are induced by them to become Nunnes, and to leaue ſuch goods as they haue vn-* *The 7.*

to

to them, How much need ſoeuer Nunnes haue of their own dowries, there be ſome that both haue, and will taxe them with this kinde of fiſhing. For the which I refer you to what is writ of late in the diſcoueries of ſuch their proceedings. But thus much I can ſay, that there haue been Gentlewomen ſent ouer by them, who haue returned back, as wiſe as they went, with no ſmall waſte of their portions. I muſt conceale theyr names of neceſſitie, to auoyd their daungers.

All Vniuerſity men, & ſuch as haue take any degree in ſchooles, the Ieſuits hate, deſpiſe, & contemne. Howſoeuer Ma. *Parſons* asketh you, whether this be true, or verifiable, we can aſſure you, that they ſo little eſteeme of any, who haue taken degrees in ſchooles, that often-times in open words, they will derogate both from the men, and their degree. Witnes their dealing with D. *Bagſhaw*, tearming him *Doctor erraticus, et per ſaltum*: Witnes their repyning at *D. Norris*, and *D. Hills* taking degree, for preuenting the like whereof heereafter in others, *Fa: Parſons* (as he ſaid) procured a *Breve* againſt taking of that degree: Witnes their contempt of the reu: Doct: of *Paris*, concerning their cenſure & iudgement in our matter of *ſchiſme*, for which they derogated moſt diſgracefullie from them, as all men know: Witneſſe their contemptuous dealing with the Vniuerſitie of *Louaine*: Witnes their arrogancie in all Vniuerſities where they come, and their inſulting againſt all auncient cuſtoms and priuiledges, for the which neuer Vniuerſitie did, or could affect them, as they do other orders of Religion.

To conclude, Catholicks ſtand in more feare of Ieſuits, then of the hereticks, &c. and that indirectly they cauſe Prieſts to be apprehended. This he remitteth vnto all good Catholicks iudgement. Which although I meane not to draw vpon my ſelfe, as an accuſer: yet muſt you giue me leaue to ſhew you, vpon what grounds or reaſons ſuch thinges might in part be obiected againſt them. It is not vnknowne vnto our world heere, how vncharitably the Ieſuits haue dealt, and doe continually deale with all ſorts of perſons, as well prieſts, as lay; noble, as meane; if in any ſort they ſtande in their waies, or ſeem to diſlike any courſe of theirs. For manifeſtation wher-

of

of, I will ſet you downe ſome particuler examples, by which you may geſſe, whether ſufficient cauſe be not daily giuen by them, to make all ſorts of Catholicks ſtand in feare of them. I neede not here to ſtand much vpon their practiſes in countries beyond the ſeas; how, and in what ſort they haue dealt with all our Countrimen abroad, aſwell Prieſts, as lay, ſeculer as religious; the fame thereof beeing ſo loude, that almoſt the whole world doth ring therof: Witnes their dealing with Doctor *Barret*, in moſt notorious and infamous ſort: Witnes their dealings with the worthy Biſhop of *Caſana*, Doctor *Lewes*: vvitnes their proceedings with Ma. Doctor *Gifford*, of which we ſhall haue cauſe heereafter to ſpeake more at large: vvitnes their continuall infamies caſt vpon Ma. *Charles Paget*, Ma. *Robert Markham*, Ma. *Tho: Throgmorton*, Ma. *Nicholas Fitzherbert*, Ma. *Fran: Roper*, Ma. *Charles Browne*, Ma. *Treſham*, Ma. *Godfrey Foulgeam*, whoſe vntimely death was occaſioned by Fa: *Holt*, as many men affirme. But to conclude, becauſe a whole volume would be little enough to cõprehend the Catalogue of ſuch Gentlemen, & prieſts, as haue taſted of this kinde of whip from the Ieſuits, and theyr followers, beeing ſometimes reputed for eſpialls, ſomtimes termed ſeditious, other-ſome taxed with ambition, others noted as factious, and ſome worſe. So that belieue me, I know no one eminent man or perſon of ſort, and qualitie liuing beyond the ſeas, whom they haue not wronged in ſome degree, or other, by way of calumniation, eſpecially if they haue but ſo much as made any ſhew of diſlike in their proceedings. Let vs ſee ſome examples within our Country: amongſt the multitude whereof onely ſome few I will name, well known to many: that thereby you may haue a further taſt of theyr proceedings in this ſort. And firſt for ſuch as haue lately died Martyrs (as I thinke:) notorious were the Ieſuits calumniations againſt the *Franciſcan Frier* Ma. *Iones*, *alias Buckley*, I my ſelfe was particulerly acquainted therewith, and his letters writ to *Fa: Garnet* after his condemnation, may be a ſufficient teſtimonie thereof.

Ma. *Harrington* was ſo oppreſſed with ſuch calumnies in like ſort, that hauing honeſt meanes for his libertie offered

him, he reiected it; ſaying, that then he ſhould be accounted for no honeſt man, and that he muſt be hanged to proue him ſelfe honeſt, and free from ſuch calumniations. Ma. *Fixar* was in ſuch ſort ſlaundered by them, that hee was forced to leaue England, and they afterwards forced him with theyr bad vſage in Spaine, to looſe his life, with griefe and ſorrow. Ma. *Pibuſh*, during his remaine in Glouceſter priſon, was calumniated by them as vnconſtant in his fayth, and ſuſpitious of reuolt: my ſelfe am witnes thereto. It is not vnknowne, that Ma. *Plaſden* was ſo wronged by Ma. *Iohn Gerards* dealing, and others of them in this kind, that he could not be receiued amongſt his old acquaintance in London. By which meanes he fell into the officers hands, and was executed. Ma: *George Beeſley*, was notoriouly abuſed by them.

The day would faile me to recite all I could, for proofe of this one point. As for men yet liuing, how many be there, whom they haue of late touched with defamations, both in *Wiſbich*, and other priſons, as well as abroade? Witneſſe this Ma. *Wingfield*, called into ſuſpition for Ma. *Southwell* his apprehenſion: Witnes this all the Prieſts whō they haue charged with ſchiſme, diſobedience, and mortall ſinne: Witnes this all the Prieſts that came from *Rome* during the time of the ſtirrs there, defamed, and held as ſpies by them. Verilie, I thinke the third prieſt now in England hath not eſcaped theyr ſpightfull tongues.

And as touching lay men, what man is there, that hath in any matter taken courſe againſt any of theyr proceedings, and hath not felt theyr bitter ſharpe calumniating tongues: beſides others of woorth, not hauing any dealings with them? VVitnes this their inuectiues againſt my old Lo: *Mountacute*, when hee liued: vvitnes theyr diſgracefull ſpeeches againſt my Lo. *Dacres* of the North, my Lo. *Paget* in Flaunders, Sir *Thomas Treſham*, Ma. *Talbot*, Ma. *Sheldon*, and others, whom they haue not ſpared to detract in very vnciuill ſort. Witnes this Ma. *Aſhfielde* now in the Tower, vvhom openly they made a ſpy. Witnes this Ma. *Anthon Copley* defamed in the ſame manner. It were an infinite labour to ſet downe all particuler wrongs done by them in this kind. Aſ-

ſuredly

ſuredly to me it ſeemeth a common practiſe amongſt them, to ſlaunder, defame, & detract whomſoeuer they affect not, or that oppoſeth their proceedings; which is no leſſe then a Machiuillian practiſe. And that I haue no ſmall reaſon to preſſe them heere-with, one of theyr owne ſpeeches vnto a Prieſt, complayning of the wrongs, doone to Ma. *Edward Bennet* in this kinde, import no leſſe, which were theſe, or to this effect, *that it was neceſſary or conuenient he ſhould be diſgraced, becauſe he was againſt theyr ſocietie.* Iudge of the honeſtie of this neceſſitie or conueniencie, and then thinke you, whether Catholicks, & prieſts both, may not iuſtly ſtand in feare of them, holding ſuch diueliſh principles whereby they may at pleaſure defame, whom they pleaſe; and (theyr ſway and power being ſo great at it is) may alſo driue the ſame into the heads of many, and infinite their followers, who are ready to belieue, whatſoeuer they affirme, yea to affirme whatſoeuer they ſuſpect. And this I thinke in my conſcience maketh many of both ſorts to feare to encounter with them. I know it to be true in ſome, who will ſpare to open no mans faults, (if he haue any they know of) & inuent or exaggerate, what they can deuiſe againſt ſuch as oppoſe them, as you may ſee by theſe laſt bookes of Fa: *Parſons*. Yet haue not we dealt ſo with them, as to enter into theyr particuler liues, and diſcouer their imperfections (as you may not thinke, they be all Saints, vnleſſe you affect to be deceiued) but onely preſſe them with theyr vniuſt proceedings, (which beeing not priuate to their owne particuler hurt onely, as ſecret infirmities are, but tend to the hurt and ruine of many, yea the generall damage of both our Country and Clergie) may no way be tolerated, becauſe euery man is more bound to prouide for a generall, then a particuler good, and more bound to hinder a generall, then a particuler miſchiefe.

But to come at length to the ſecond part of the cõcluſion, which is, that *they indirectly cauſe prieſts to be apprehended*, let the example of Ma. *Plaſden* before cited, be duly conſidered, and their dealing with Ma. *Edward Bennet*, whom they ſo defamed with the note of eſpiall, and the like, that he was thruſt out of his reſidence, and the calumniation ſo generally ſpred

in the Country about him, that had not a good old Gentlewoman been, he could not haue told whether to haue gone; being not very well acquainted in the Country. Beſides, at that time he was ſo ill of an hurt receaued in his legge, that if he had one day rode, he had not beene able to haue ſtirred of a fortnight, or three weekes after at the leaſt (as they can teſtifie, who had the curing thereof.) Iudge you then what might haue beene likely to haue followed, (if he had been reiected of that old Gentlewoman) through thoſe reports, being but ſlenderly ſtored with mony at that time, nor very wel prouided for his horſe. Furthermore, I think there is no man ſo ſimple, but he muſt needs imagine that this kind of courſe of defaming prieſts for ſpies, &c. can doe no leſſe then hazard their liberties, and lyues both; when as thereby they ſhall be reiected of Cath: and driuen to ſhift for themſelues at ſix, and ſeauen, in theſe dangerous times. And thus wee will end the purſuite of *Fiſhers Memoriall*, and leaue the indifferent Reader to iudge, whether there were not ſomewhat *á parte rei*, to occaſionate ſuch accuſations againſt them. And heere I cannot chooſe but a little note good *Fa: Parſons* folly, (which he ſo much vrgeth againſt vs) in that he would call in queſtion ſo ſleightly (beſides ſimply) thoſe accuſations of *Fiſher* onely ſet forth ſimply, and barely by vs, as themſelues had divulged them, without further exaggerations; leauing the truth thereof vnſifted; thereby to cauſe vs to open thoſe dealings, and practiſes in him, and his, which they will neuer be able to cleare, whileſt they liue, and therewithall to giue that light vnto all men, not onely to looke into the grounds of theſe accuſations, but alſo to looke further into other their dealings heereafter.

Now to the 2. and 3. Catalogue of chiefe points of accuſations, where-with many Engliſh men haue iuſtly charged the Ieſuits. *Theſe accuſations* (*Ma: Parſons* ſaith) *were written by ſome of our friends, and ſent to Rome vnderhand, to increaſe the flame of ſedition there, when it was on fire, and that wee haue divulged them without ſcruple of conſcience (being notoriouſlie falſe) or reſpect to our friends credite, who were authors thereof.* As touching the falſhood or verity thereof, (whoſoeuer was

the

the author) wee will examine by leyſure. But for our divulging them, they were firſt publiſhed (as wee haue ſaid) by themſelues, & put in print by vs, but as they came from their hands. And therefore for quotations, let good Ma: *Parſons* impute the blame thereof vnto his owne ſubiects, that ſent copies abroad, without quotations of either the parties, or their letters, and not impute iugling or cunning ſhifting vnto them, that printed but what they receaued from his pupills. For that kinde of iugling is not ſo common with any, as with his maiſterſhip, and his Schollers. Neither would it haue made againſt vs, or the verity of the accuſations, to haue named Ma: Doctor *Gifford*, or Ma: *Charles Paget*, for authors thereof, as hee cunningly deciphereth in letters, with a ſeeming vnwillingnes to reueale them, though his characters make them no more knowne, then the noſe vpon a mans face. For if it may goe current, that they were the authors thereof: I ſuppoſe that all men of wit, and iudgement, that euer haue eyther known, or heard of thoſe two parties, would begin (at the leaſt) to ſuſpect ſomething, when they ſhould ſee ſuch matters deliuered by men of their ſort, and calling. For whatſoeuer this Fa: pretendeth, the credites of theſe men will extend as farre as his, in any place in the world, where all parts are knowne; and therefore there was no reaſon at all to haue concealed their teſtimonies, if it had beene knowne that they were authors of theſe accuſations.

But to ſpeake a little of the imputation layde vppon theſe two worthy men, cõcerning theſe *Memorialls*. I would faine know of this honeſt *Father*, if Ma. Doctor *Gifford* were acceſſarie hereto, how chaunced it then, that maſter *Blackwell*, our *Archpriest*, publiquely before witnes cleered him, affirming that he was not Authour thereof? Againe, how happened it, that a commiſſion being procured for his examination, nothing could be proued, Fa: *Baldwine* comming in againſt him in the behalfe of *Ma. Parſons*, and all the Ieſuits? Furthermore, how came it to paſſe, that you *Ma: Parſons* wrote to Fa: *Baldwyne* to make an end with the Doctor, and in any caſe to procure peace with him? Wherupon he with great and earneſt intreatie, vrged the *Nuncio* to ſend for the

Doctor againe when hee was gone, and perſwade a mutuall peace. Which the *Nuncio* performing, your Factor *Fa: Baldwyne* vpon his knees asked forgiuenes of the Doctor, both in your name (good Fa:) and in the name of the whole Societie; and the Doctor afterwards in ſome ſort, performed the like to him of humilitie, not as hauing offended, but *if in any thing he had wronged any of you.* Although it pleaſed you afterwards, againſt the *Nuncio* his commaundement of ſilence, to publiſh the act out of the pulpit in Rome, as though the Doct. had asked you forgiuenes, and not you him: & writ ſo both into Spaine, England, and into other places, whilſt the good Doct. kept ſilence vpon conſcience, which in ſuch caſes was yet neuer found in you. Theſe are the ordinarie iugling tricks which are too too familiar with you, good Fa. Now (my good Sir) was *Ma. Doct. Gifford* authour of theſe accuſations? If he were, why did you not then take your pennyworths of him, and make him to doe publique ſatisfaction, theſe things beeing ſo notoriouſlie falſe? I am ſure you might haue had iuſtice, when the matter came to hearing before his holines his *Nuncio*.

Beleeue it, good Fa: theſe circumſtances will make all the world thinke theſe accuſations true, if you maintaine the D. to be Authour of them, ſith that he not onely went vnpuniſhed, but that you alſo by your *Proctor* asked him forgiuenes. And as for Ma. *Charles Paget*, the world knowes, you would neuer haue ſpared him one iot, if you had found the leaſt hole that might be in his coate. But (to let this paſſe) it skilleth not much from whom the accuſations come, the author muſt beare his owne burden. Yet will wee performe our office, and ſincerelie examine the truth of euery particuler accuſation.

Artic. 1. The firſt article is this. *The Ieſuits are ſo ambitious, as not content with the bounds theyr Fathers had placed, they haue in theyr inſatiable deſire, alreadie ſwallowed vp kingdoms and Monarchies.* *Ma: Parſons* in a marginall note termeth this *an abſurd contumelious ſpeech:* and in the text asketh *with what conſcience we could publiſh this ſlaunder to the world, &c.* To this I ſay, that being but printed, as themſelues divulged thē, whether

whether the words may be ſtretched in worſe ſence, then in the originall in Latine (if any ſuch be) wee know not, and might ſuſpect (perhaps not without reaſon) the worſt at their hands; yet, as they are, I will not ſay, that this is ſo abſurd & falſe as *Ma. Parſons* affirmeth. For if you will but indifferently conſider what we haue ſaid concerning their practiſes with vs heere, both in *Wiſbich* and abroad, as alſo theyr plots and practiſes concerning matters of ſtate, apparant by theyr owne bookes, letters, and open actions, diſcouered in part, both in the *Important conſiderations*, & in the booke of *Quodlibets*, and others of late printed; I do not ſee how a man can well auoyde the ſuſpition of a deſire in them of the whole Monarchie of England. Which ſuſpition is not a little fortified, by their forecaſting of matters, both for generall & particuler affaires to be ordered by them, or at their diſcretion & directions, when the time ſerueth: as appeareth by Fa: *Parſons* proude pamphlet of *Reformation*, intermedling with all eſtates. See more thereof in the *Quodlibets*. VVhich points conſidered, may not a man reaſonably ſuſpect, that they haue ſwallowed alreadie in their deſires the kingdome, & Monarchie of England. Doe not their late attempts in Ireland ſhew as much for that kingdome?

I will omit their ſtratagems in Fraunce, and Scotland, and that which is reported of *Iapona*, and other places in the Indies: where they keepe to themſelues the ſole dominion, & will admit no other Clergie, but play Biſhop, prieſt, and Munck themſelues. Neither is it a ſufficient aunſwer to reply, that they take not vpon them the name or title of King. For that importeth not, ſo they may gouerne and direct Kings, Nobles, Biſhops, prelates, and others. Therein conſiſts theyr ambition, and ſwallowing of kingdoms here ſpoken of. And *Artic. 6.* by this you may ſee the truth and veritie of the ſixt article of accuſation againſt them. ſct. That if this ambition do remain vnpuniſhed, the age that is to come, ſhall ſee that it wil bring bondage, not onely to Prelates, but to Princes & Monarches themſelues. &c. Iudge whether this doe not probably, yea euidently follow vpon the firſt. And for the ſubiecting of Prelats, it is too too well knowne by experience, that manie

Biſhops

Biſhops haue much to doe with them, their force is ſo great, and they ſtand ſo much vpon their priuiledges. Beſides, the foundation layd by *Ma. Parſons*, in the forenamed Treatiſe
Artic.7. of *Reformation*, ſct. *of making all Biſhops & Prelates penſioners*, doth conuince no leſſe. For which they had cauſe (whoſoeuer they were that dealt in this matter) to beſeech his *holines*, that he would lay the axe to the tree, and cut of the pride of this Societie, &c. which we likewiſe pray & beſeech (for their good) may be done by the axe of Reformation; that beeing brought within order, as other Friers and religious men be, they may attend vnto the quier, and their deuotions, and not to kingdoms, and Monarchies; which muſt needes eyther breed their own ouerthrow, or the deſtruction of kingdoms, and ſedition to all Chriſtian common welths, as by many examples in Fraunce, Swethland, England, and elſe where they haue alreadie wrought.

Artic.9. *The Pope can commaund nothing in all his Mandates, but the Ieſuits finde meanes to fruſtrate it by ſeculer power.* This is the 9. article of accuſation, of which this our Fa: asketh whether it can be true, or probable. Hee hath forgot belike the notorious fact at *Louaine*, where the Ieſuits, by the power, and authority of the King of Spaine, forbad the publiſhing of the Popes order for the Vniuerſitie againſt the Ieſuits. This fact belike this good father thought to haue beene ſo ſecret, as it was vnknown to the world, or at the leaſt forgotten. He likewiſe thinketh, that the world tooke no notice of their dilation euen in Rome it ſelfe to admit the Popes *Breve* againſt *vti ſcientia habita in confeſſione*, making vſe of any thing, which was learnt by confeſſion (which al other religious men preſently admitted without reply,) vntill ſuch time as his holineſſe ſent them a new *Mandate, in virtute ſanctæ obedientiæ, ſub cenſuris ipſo facto incurrendis*, preſentlie without delay to admit thereof. Many more examples in this kinde might be produced, to ſhew their aptnes to reſiſt the Popes *Mandates*, and the little eſteeme, or reuerence they beare towards ſuch of them as check, or cõtrole their diſorders. Witnes this their irreligious irreuerence towards *Sixtus quintus*, and open preaching againſt him in Spaine: and rayling againſt

gainſt him elſe where, vſing approbrious, & irreuerent ſpeeches of him in *Rome* it ſelfe.

That the Ieſuits doe eagerly waite for the death of the Pope, and of the renowned Cardinall Toled, *that they may bring ſlaughter vpon all, &c.* What their deſires haue been concerning the death of his Holines, I cannot affirme, but ſure I am, they affected him but a little in the beginning of his raigne, both for his proceedings againſt them, in the behalfe of the Scholers in the Engliſh Colledge in *Rome*, (as by the Hiſtory thereof you ſhall ſhortly ſee at large) as alſo for his ioyning with his Maieſtie of Fraunce, that now is againſt the Spaniſh intentions, and deſignes, wherein their fingers were deepely plunged (as all men know) and they yet feele: but as for the worthie Prelate Card: *Toled*, I thinke few men be ignorant of their clamours againſt him of ambition, and partiality for his dealings in the affaires of the Engliſh Colledge. VVhich might giue a probable conceite of their deſire, or expectance of his death. For they vſe not much to lament the death of their enemies. And if any man ſhall goe about to denie, that any clamours or detracting ſpeeches were euer vſed by them againſt this worthy Card: I will ſay, hee is impudent, and hath a face of braſſe, and is as ſhameleſſe as *Ma. Parſons*; who wil affirme, or denie any thing. For my ſelfe haue heard the fore-ſaid irreuerent ſpeeches from ſome of their owne mouthes. Now for the ſequell of ſlaughter, or blood-ſhed, I leaue it as divulged by themſelues, and to the proofe of the author, if any ſuch thing were laid to their charge by anie. And for the truth thereof, their owne conſciences muſt aunſwer, though they giue no great occaſion of our good conceite towards them, for their future actions by their former dealings, touching the 23. 24. and 25. art: of the Ieſuits, ſeeking the gouernment of the Colledge of *Doway*, or diſſolution thereof; we haue ſaid ſufficiently already. As concerning the 13. art: prepoſterouſly brought in heere, *that it is a knowne maxime among the Ieſuits* diuide et impera, *ſet diuiſion, and them you ſhall gouerne at your pleaſure*. I thinke no man that is not wilfully blind can excuſe them heerein, if he doe but halfe indifferently conſider their proceedings from time Artic. 20.

to time, as well in the Colledge at *Rome*, and amongſt the Engliſh in *Flaunders*, as alſo in England at *Wiſbich* Caſtle, and in theſe late generall garboiles. In all which ſtirres, their chiefeſt buſines hath beene to ſet men firſt together by the eares, by ſtrange ſlanders, calumniations, and other Machiauilian policies, and then to attempt their purpoſes, and deſignes of rule, and dominion. He that readeth what is already ſhewed in this reply, and what hath beene ſaid in former diſcourſes, concerning their proceedings both at home, & abroad, muſt needes confeſſe as much, vnleſſe he will denie apparent effects to proceed from their proper and vnknowne cauſes.

Artic. 10. *That the Ieſuits vſe to intercept all manner of letters,* is ſo generall an acclamation in forraine Countries, that it ſeemeth not to be clean void of verity, though for my own part I cannot ſay that I haue ſeene them intercept any Card: or Princes packets. But for experience of this matter, concerning meaner mens letters, many a ſcore will beare witnes with me, that it is too too vſuall amongſt them, not onely in *Rome*, but alſo in the low Countries, and in England to, and ſome letters cited by this good Fa: in his *Apologie* approue as much.

Art. 12. As concerning the atteſtation in the 12. article, ſee what we haue ſaid before to the concluſion of *Fiſhers Memoriall*,

Art. 13. as alſo for the 13. article following. For more proofe, and verity whereof, conſider but their late dealings both in the Romaine Colledge, low Countries, Wisbich, & now generally throughout England. Which I omit heere to recite, becauſe you may read more at large thereof in the former treatiſes, heeretofore publiſhed.

For the verity of the 19. article, touching the contempt of the *Preſident*, & the renowned Card: we referre you to what is ſaid before to the 20 article.

Art. 17. To ſpeake much to the 17. article of the reuolt of eyther prieſts or Ieſuits, I am not willing, pittying, and lamenting as well the fact of the one, as the other. Yet this I muſt tell Fa: *Parſons*, that it is a very common practiſe amongſt his people, and their followers, to note not onely the reuolt of any prieſts, but alſo whatſoeuer infirmity they can imagine to be in them: and this of purpoſe to the diſgracing of prieſts,

prieſts, euery where ſuggeſting, that neuer any of their order fainted in the leaſt ſort. Which how contrarie to truth it is, we know, & are rather ſorie for them, then purpoſe in vaunting manner to preſſe them with the ignominie thereof. But if they will needes proſecute ſuch vncharitable courſes to our diſgraces, I promiſe this good Father, that I will note him aboue eyght of his order that haue incurred this diſgrace, and bring him teſtimonie thereof, *ſed qui ſtat videat, ne cadat.* I pray GOD hartily neuer any of them may reuolt.

And by the way, I muſt tell you that it is but a iugling trick to delude your eyes, when they ſay that neuer any, ſent in obedience of his *ſuperiour*, fell. For hereby will they exclude any one that ſhal incur this diſgrace; either affirming that they had diſmiſſed him before he fell, or that they came not from their ſuperiours, but of their owne heads. This is a politick ſhift which they haue in their order, aboue all other religious ſocieties; that they may diſmiſſe any out of their order before his laſt vow, which fewe, in reſpect of the multitude of them, are admitted vnto. Where-vpon it happeneth, that ſometimes a man is 20. or 30. yeeres a Ieſuit, and afterwards is diſmiſſed. By which ſhift they put of many notorious things committed by them; diſmiſſing the perſons delinquent out of their order ſecretly, to auoyde the note of their crimes, which other Religious orders cannot doe. Yet cannot this iuſtifie them neither, if wee would enter the liſts with them in this point. Now to the other articles of Engliſh matters, and Engliſh Ieſuits, the firſt is of their diſſenſion, and particulerly of Fa: *Garnet*, and Fa: *Weſton*, which this Fa: ſaith *we contradict in our latter bookes, complayning that Fa: Garnet, Father Weſton, Fa: Parſons, and the reſt, are too much vnited, the one obeying the others becke.*

You haue read I ſuppoſe the hiſtory of *Sampſons* Foxes, who were all tied together by the tayles, running with their heads diuers courſes, yet all into the Philiſtians corne. To let you therefore vnderſtand more, both of their owne contradictions, & of theyr vnitie, it is with them, as it often times happeneth amongſt children of one familie, ſcr. brothers and ſiſters, who will very ordinarily fall out amongſt themſelues,

but when they come to a third controuerſie, or conflict, to wit, that any one of them falleth out with a third perſon, a ſtranger vnto them, they will all take part together, and fall vpon the forrainer: like as the ſeditious in Heruſalem quarrelled daily, and hourely one againſt another, to theyr miſerable deſtruction by ciuill mutinie, yet would they alvvayes ioyne together againſt the Romans. So the Ieſuits, howſoeuer they iarre amongſt themſelues, yet are they all bent together, & vnited againſt all others that oppoſe any one of thē, or their proceedings. Heereupon *Sixtus quintus*, of famous memory, was wont to ſay of them (as diuers of credit in *Rome* reported) *Qui tangit vnum, tangit omnes*, and themſelues many times haue affirmed no leſſe, in the late ſtirrs of the *Romane* Colledge. But for this Fa: or any other to ſay, that they haue not many and often iarres, and thoſe no ſmall ones neither, is to fall into the depth of impudencie. Witnes the great controuerſie betwixt the Spaniſh and Italian Ieſuits not manie yeeres paſt: vvitnes the iarrs betweene *fa: Crighton* and *father Parſons*, for Scottiſh, and Spaniſh affaires: the like betwixt him and *fa: Haywood* in England; him and *fa: Holt*, & diuers others of them, as *fa: Creſſwell*, and *fa: Edmund Harwood*, againſt *fa: Hieronimo Fierouante*, and *fa: Iulio*, the Confeſſor of the Engliſh Colledge in Rome; whereupon the remoue of the two latter followed, as all know, who were then in the Colledge. This poynt is ſo euident to all the world, as I aſſure my ſelfe no one religious Order in Gods Church commeth neere vnto them therein: witnes their daily expulſions out of theyr order, and the multitude departing from them yeerely.

The 3. 5. and 7. articles are, *that the Ieſuits be firebrands of all ſedition, enemies to all ſecular prieſts: ſuch notable lyers as none will beleeue them, no not when they ſweare: that by the ſchiſmaticks in England, they are called Horſleeches. &c.* For the two firſt poynts, theyr late actions both at home, and abroad, do witnes ſo euidently, that none, who are therwith acquainted, can iudge any otherwiſe of them. For the laſt, *concerning the imputation of lying*, ſo famous and notorious are theyr *equiuocations*, & ſo ſcandalous, that the very Proteſtants take notice thereof,

thereof, to the great preiudice of our profeſſion, alwaies heretofore famous for our truth and ſincerity. But ſuch iuglings and ſhiftings of late haue beene vſed by them, that not onely Proteſtants, but alſo Catholicks, yea Prieſts can ſcarce tell, when they ſpeake ſincerely, when otherwiſe.

I know they will vſually make great ſhewes of kindnes, where they leaſt affect: vvitnes this a pretie cunning policie of one of them, not long ſince practiſed vpon an honeſt gentleman: who beeing to haue entertainement in a certaine place, before his repaire thether, this Ieſuit vſing great ſhew of kindnes towards him, would needes of curteſie beſtow his Letters vpon him for his better credit, and kinder entertainment: which the honeſt gentleman, receiuing as a kindnes, departed. But by the way (beeing ſomewhat acquainted with their tricks, and hauing no great cauſe to put ouer-much cõfidence in their dealings) hee thought good to ſee, whether hee caried not hote coales, to burne his owne coate. Wherevppon opening the Letter, he found ſuch ſtuffe againſt himſelfe, as had I not ſeene the ſame, I ſhould hardly haue belieued it to haue beene true. But this tricke of honeſtie was borowed of worthy *father Parſons*, the cunningeſt polititian in theſe practiſes aliue, I thinke. *Ma. Ienes.*

Witnes this his dealing with *Robert Shepheard*, in his commendations to Doctor *Eley* in *Muſepont:* Witnes this his dealing with diuers ſcholers after the attonement in Rome. How ſoeuer this kinde of dealing may ſeeme excuſable vnto them, vnder the name of honeſt *equiuocations:* ſure I am that fewe honeſt men will excuſe it from diſhoneſt lying. I remember that a reuerend * honeſt Prieſt once told me, that he diſcourſed aboue an houre with a * Ieſuit, and many complements paſſed, but not on reall intended veritie from the good Father. A worthy practiſe in Religious men to affect ſuch diſhoneſt dealings, which tendeth to nought els, but to take away all ſocietie & conuerſation amongſt men, which is hatefull euen vnto Pagans and Turkes. For howe ſhould a man conuerſe with ſuch a one, whoſe conceits and meanings hee ſhall neuer vnderſtand, whereby he ſhal often conceiue moſt good, when the other intendeth moſt knauery and villanie. *Ma. A. R.* *Ma. Ioh. Gerard.*

But to make an end of theſe articles. Fa:*Parſons* collecteth one (in cloſe and end of all) to make you laugh, to wit, *that he, and his companions (as is reported) gathered fiftie thouſand pounds out of England to their owne vſe.* But Fa: *Parſons* merry ieſt is, the multiplication of this ſumme to 200. millions of Italian *ſcudi*. Heere forſooth he telleth you the people muſt laugh. I know ſome perſons ſo merrily diſpoſed, that eſtſoones they can laugh at a feather; but if wiſedome with diſcretion, and grauitie, conſider this multiplication, I verily think no ſuch merry mood will moue their conceits, but rather iudge that error to haue beene either in the tranſcription to the preſſe,or in the Printer,then of malice which were too too blind, or ignorance (which were as groſſe,) to miſtake ſo much the alteration of the ſumme out of one kind of coyne into an other. See now whether there were more malice or ignorance in the error, or more folly in the carping exceptions. But we muſt giue him leaue to ſnatch at the leaſt aduantage; for all will be too little to iuſtifie themſelues, or excuſe their actions. But let vs come a little to the accuſation about their collections. It is well knowne that collections in England haue not been ſmall,yet haue the diſtributions been ſo ſcant, and ſparing, that poore priſoners neuer liued in the like want, as of late yeeres they haue done: let them ſpeake heereof, that haue felt the ſmart; yet all the world knoweth, that ſuch Collections haue paſſed generally thorow theyr hands, what becommeth thereof God knoweth. But ſure I am that for themſelues, (howſoeuer priſoners are pincht) they liue in aboundance,and exceſſe,(as before I haue noted ſome examples thereof, and ſomething by the way I will tell you. It is not long ſithence 22. hundred pounds in gold were taken going ouer the Seas, which being confiſcate to her Maieſtie, neuer any came to claime the ſame, neither could it be knowne whoſe it was, and more then this; by ſome of the higheſt it was thought verily to be the Ieſuits money. I will not ſay abſolutely it was theirs, becauſe I was not of their counſaile: but it was a wonder that the owners(if it belonged to any others)would make no meanes by way of ſuite,or ſupplication, to haue got (at the leaſt) ſome part thereof backe

againe, ſith the chiefeſt penalty was but the confiſcation of the money taken; which no man going about, made the matter more ſuſpitious to all men. But more wil be ſaid heereof, if there be any further occaſion.

Now I will onely proceede by coniectures, and add to the reſt ſome other probabilities, or inducements, in that the Ieſuits being religious men, and therefore poore, yet ſome of our Engliſh Ieſuits beyond the Seas, who haue no reuenues, or commings in any way knowne; will ſometimes beſtow largely in crownes, of their owne purſe, vpon ſuch fauorites or factors, as they imploy in their affaires, & practiſes abroad in the world. This is a thing not vnknowne to many of our Engliſh men, liuing abroad in the low Countries, and elſe where. How many did Fa. *Holt* deale with-all in the low Countries in this kind, keeping correſpondencie with many needy fellowes, and imploying many bare mercenarie men in his affaires? There be alſo that will affirme (and of credit) that Fa: *Rich. Walpole* in Spaine, giuing good ſtore of crowns vnto a certaine Engliſh man (whom it was thought he meant to vſe in ſome honeſt peece of ſeruice,) was afterwards (the matter being knowne) examined how he came by ſo much money, and he aunſwered, that he receaued it out of England from his friends: But we all know that Fa: *Rich. Walpoles* friends in England are not of ſuch ability, as to ſend him ſuch exhibition. Now would I aske Fa: *Parſons* whence this money came? But you perhaps wil demaund how ſuch ſummes ſhould come to their hands? I aunſwer, that it is wel known that they haue had the diſpoſition of the common purſe for many yeeres, and the receits of almoſt all legacies in *pios vſus*, yeerely almes, extraordinarie gifts, beſides reſtitutions *de bonis incertis*, much for diſpenſations in diuers caſes, (euery one running to them by reaſon of their large faculties,) and for *alienations, ad-vouſions*, &c. All which receites riſe to no ſmall ſumme. There hath falne by way of legacies within theſe few yeeres of my knowledge (beſides what other men can ſay) 2000. pound, (ſome affirme 3000. pound) from one man of worth, 500. pounds from an other priuate Gent: 800. pound from another, and ſome 100. pound yeerely in lands,

lands, and rents beſides. All which portions, beſides infinite other legacies of leſſe ſummes, haue come vnto their hands, and diſpoſition: and whereof no man can ſay iuſtly that he hath receaued one penny, I verily think. Beſides, Ma: *Iohn Gerard* for his part, got by one Gent: 200. pound at one time, (the bonds for which I once ſaw by chaunce) & 700. pound at another time, (as his neereſt kinſmen will depoſe,) beſides the diſpoſition of 100. pound by the yeere: of which the Gent: (all accounts being taken to a pot of beere) neuer ſpent 50. pound yeerely. The ſaid Ieſuit had in another place by a prieſts procurement, who told me thereof, Clx. pound, of another he receaued 500. pound in a matter of reſtitution, *certa pro incertis*, the party hauing compounded before by the aduiſe of another prieſt, for 300. pound, which he ſhould haue giuen to the priſoners of *Wiſbich*. But this young Father comming to the party hoyſed the ſum vnto 500. pound, and tooke it vnto himſelfe, depriuing the ſaid priſoners thereof. Furthermore, he receaued at times of a Gent: and his mother, by his meanes, aboue 1000. markes. All this to me is knowne, beſides what I know not of, and what he hath gotten by the vſe of his exerciſes, in which kinde many will ſay he hath got no ſmall ſummes. Iudge then by theſe few examples, what great ſummes may ſoone accrew vnto theyr purſes: and with this doe but conſider how their factors, and ſuch as haue imployments for them in this kind, grow from meane eſtates, and ſmall expences vnto good ſhewes in the world, and much encreaſe in their yeerely expences. Of which number two for example are generally knowne (I dare ſay) vnto many.

I. G. There is a Gentleman in London, whoſe eſtate we know to haue beene ſo weake, as that his ſhew could not reach vnto his ranke; but ſhortly falling in with the Ieſuits to be a factor for them, ſince theſe late garboyles, he is become a man of no meane reputation. His maintenance is ſound, and large, inſomuch that whereas xx. ſhillings hath been money in his purſe heere-to-fore, he can now hazard twenty nobles at play. I verily thinke you will ſay that this encreaſe can come no other way then from their box.

There

There is likewiſe another Gentleman, that hath beene longer acquainted with the Ieſuits affaires, and a man vvholie imployed by them, eſpecially as *Diſpenſator*, or rather receauer of ſuch beneuolences as haue beene giuen *in pios vſus*, for the maintenaunce of poore priſoners. We haue knowne this man ſomtimes of the *Temple*, not ſo largely prouided for by his friends, as able to make halfe that ſhew he now doth: yet did he then enioy all that his friends had left him. For if he remember, when he vſed the Ordinarie, at a kinſmans houſe of his owne with other Gentlemen, his commings in were ſo ſmall, that diuers times, and (vnleſſe I be very fowly deceaued) for ſome yeeres together, his kinſwoman to maintaine his credit with the other Gentlemen, gaue him his ordinarie money before meale to pay with the reſt. Belieue me, by the port he now carrieth, and the ſtate he taketh vpon him therwith, you would thinke him a man of no ſmall reuenewes. Whereuppon you may geſſe, that eyther his fortunes haue beene very extraordinarie of late, and vnknowne too, or elſe hee is largely beholding vnto his good Maiſters that imploy him in theſe affaires. But howſoeuer the world fareth vvith him, I would his charitie, or iuſtice, or both, were more indifferent in his diſtributions, then they haue beene: and that hee would not at his pleaſure, and ſmall diſcretion, diſcerne betwixt the deſerts, or not deſerts of priſoners, lay, or prieſts, and exempt at his will whom he liſt. If he will be an *Oeconomus* or *Diſpenſator*, hee muſt one day *reddere rationem villicationis*.

I remember once this Gentleman came vnto *Bridewell* to certaine poore priſoners there to ſee their wants, and finding them in extreame neceſſity, he began to examine them, whether they reſorted, and to whom; and finding that they were acquainted with a prieſt in the Clinck, he turned his backe in a choler, ſaying; that they deſerued nothing, and that they ſhould lie, and doe as they would for him, and ſo departed leauing them neuer a penny. How true this is, the poore priſoners, that felt the ſmart, can tell; and one can teſtifie that was within hearing, when this paſſed which I haue declared. Many more hangers on this box, and thoſe hungry ones too,

Watſ: could I name, if I would ſpend my time ſo idly as to enrole them here. I could name one that was of late a priſoner (not for building of Churches) who (by his owne confeſſion) receiued 30. pound of the *Archpriest*, and Ieſuits. This man ſhould haue beene imployed for them in our affaires. All this, to any man of wiſedome, and indifferencie, can import no leſſe, then that the Ieſuits be Maiſters of no ſmall cōmings in, when as, both themſelues are ſo well furniſhed, and theyr followers, and hangers on, ſo extraordinarily prouided for.

But you will ſay, that although much come to their hands, yet doth it not follow, that they either heape it vp for themſelues, or ſend it ouer vnto their Societie beyond the ſeas. For it is well knowne, that very much is ſent by them vnto priſoners abroade in all places. And ſith there muſt be ſome to haue care of thoſe matters for priſoners, it is more befitting vnto the Ieſuits, (being *religious* men, & therefore not of the world, nor to gape after worldly thinges, or to reſpect anie thing in the world more then for neceſſity to maintaine nature) then to any other, who haue not forſaken the world, & preferments thereof. Firſt I aunſwer, that I take not vppon me to charge them with ſending ouer of ſummes beyond the ſeas, neither doe I meane to draw vpon my ſelfe the maintaining of theſe obiections and accuſations layd to their charge, (as at the firſt I ſaid) but onely to deliuer ſincerely ſuch matters which I know to be true, and that euen plainly as they were, leauing the iudgment thereof vnto the indifferencie of the Reader; onely to that end, that the world might ſee vpon what grounds ſuch accuſations might ariſe, and that we haue had more occaſion in very deed to complaine againſt them, then the world would take notice of.

And for their large diſpenſing of almes giuen, & receiued, let any that hath wit and vnderſtanding, iudge by that little, which we haue ſet downe, (which in very deed is very ſmall, in reſpect of that, which hath been giuen) whether there be any proportion betwixt the receits, & the diſtributions: beſides, wee talke not heere, nor ſpeake one word of the common Collections which are yeerely made for priſoners, nor ſuch yeerely exhibition, as we know good deuout Cath: doe

giue

giue to priſoners, and priſons, neither of priuate almes giuen in particuler, from particuler friends, vnto particuler men in priſon: all which conſidered, I think it will not be found out, that very much more cõmeth to priſoners beſides this. What then (thinke you) may become of that which wee haue ſpoken of, and ſuch like ſummes?

And touching the Ieſuits ſending ſo largely to priſoners, let the *Clincke*, *Framingham*, and other places, witnes theyr great charitie for theſe two yeeres paſt, or there abouts. Concerning their abnegation of the world, and worldly preferment, whereby the credit and truſt of ſuch collections, & diſtributions, ſhould rather be committed to them, then others; I would it were with them, as it is with other religious men, that forſake the world. But it is otherwiſe, for they are neuer without one foote in the world, and that deepely to. I might ſay (I feare me) hands, legges, body, and all, howſoeuer they make ſhew to the contrary. And for to ſhew you, that they too too much affect the world, and ſeeke too earneſtly after the wealth thereof, I will ſet you downe one pretie Spaniſh example, omitting infinite other which I could relate.

It fortuned that a rich man in *Valledolid* in Spaine, lying at the point of death, had giuen largely vnto the Ieſuits, & vpon compaſſion towards the Engliſh men liuing in the Engliſh Colledge there, he layd out a good ſumme of gold vpon a table, by him in the chamber, where he lay, with order that it ſhould be giuen to that Colledge, towards the maintenance of the Engliſh there. This gold lying thus in view, in commeth a lay brother of the Ieſuits to viſite the ſick; and falling into diſcourſe with the party deceaſed, began to relate vnto him what care was had of him by their Fathers, and that there was continuall prayer for him in their Colledge. The ſicke man thanked him, and them for their mindfulnes of him in thoſe extremities, and told him that he had alſo taken order, that the poore Engliſh men which liued in the towne for Gods cauſe, ſhould haue ſuch a ſumme of money, which lay vpon the table, to pray for him. The lay brother perceauing the gold to make a faire ſhew, repined that it fell not alſo to their ſhare. Where-vpon he entered into a diſcourſe with

the ſicke perſon of the pouerty of their Fathers, and that they being naturally borne in the Country, were forgotten of euerie body, and by that meanes were very poore: but the Engliſh men were very rich, and euery man gaue vnto them, adding with-all that their Fathers would be more carefull to pray for him then the Engliſh men, and their prayers more effectuall for him. By this diſcourſe he got the gold into his fingers, and departed merrily: but the Engliſh Ieſuits, who were in the Engliſh Colledge, when they vnderſtood thereof, were euill appayed, and complained thereof. If this be a lye, blame the Engliſh Ieſuits of *Valedolid*, who ſpared not to complaine heereof to the Scholers. I ſhould wearie you, to relate all the ſtories I could tell you, of them in this kinde: but to auoyde tediouſnes, you ſhall content your ſelfe onely with this at this time.

After that Fa: *Parſons* had done with theſe accuſations, he bringeth in againe prepoſterouſly a thing deliuered in the 25. page of our Relation, viz. that *after Cardinall* Allens *death, the ſtudents in the Engliſh Colledge at Rome, felt no leſſe oppreſſion there by the Ieſuits tyranizing Gouernours, then wee did at home*, &c. How true this accuſation is, the ſtory of thoſe ſtirres ſhall ſhew you, as in part hath already beene deliuered, neither will this Fathers threats, and bigge words ſerue his turne, to out-braue innocent men for telling truth, and ſhaming the deuill, and the authors, and actors in ſuch vniuſt, vncharitable, and irreligious proceedings: which his *Apologie* deceitfully ſhufleth of, and vntruly relateth, as ſhall appeare in the diſcourſe thereof. Concerning Fa: *Garnets* beſtirring of himſelfe for ſubſcriptions againſt the fore-ſaid accuſations, wee haue already ſaid ſufficiently how vniuſt both the letters, writ in that behalfe were; as alſo how vndiſcreete the ſubſcriptions were of ſuch, as without all limitation freely ſubſcribed thereto. Yet heere by the way, I may not omit Fa: *Garnets* letter in that behalfe, wherein (the rather to moue all men to ſubſcribe to a generall acquiting them of all ſuch things) he proteſteth *coram deo et angelis*, that there was not *mica veritatis*, in thoſe accuſations; which yet Fa: *Parſons* durſt not ſo peremptorily affirme: when hee ſayeth onely

that

that all was not true therein contayned, couertly inſinuating that ſome things were true. And I will referre my ſelfe, and all my poore credite vnto the Reader heereof; whether manie things in that Collection be not true, yea, all things either in whole or part; whereby you may note, what a dangerous proteſtation Fa: *Garnet* entered into, materially contayning a manifeſt vntruth; howſoeuer the formality thereof may ſeeme to be excuſed by ſome hidden *equiuocation* or other. And as for his modeſty or ſcrupuloſity in his triple diuiſion, (as Fa: *Parſon* ſayeth) you muſt giue me leaue to think it rather to haue proceeded vpon a guilty conſcience, or policie, or both; thereby to draw euery man to ſubſcribe. For hee might well imagine, that ſome men would look into the matter, at leaſt ſo neere, as not to ſubſcribe more, then they could auouch, howſoeuer ſome few might be induced thereto. And what reaſon, or ſhew of innocencie there was in the performance of that office, on the Ieſuits behalfe, I know not; neither doe I ſee that neceſſitie in the proſecution thereof, that Fa: *Garnet* could doe no leſſe (as Fa: *Parſons* affirmeth.) For I would but aske him this one queſtion; why he did not procure a iuridiciall examination of matters, that men might ſpeak, what they knew vpon their oathes; but would ſhuffle them vp in corners, and ſeeke to draw men by fauours, perſwaſions, & the like, to teſtifie for them, as I am able to proue they did. This kinde of couert dealing in any wiſe mans iudgement, could not but yeeld great ſuſpition of guilty conſciences in them: For all men know, that a man will conceale many things, which he could ſay, being but ordinarily thereof demaunded; which he would not doe, being examined *iuridicè* vpon his oath. Beſides, who is ignorant, that ſuch as ſhould haue accuſed them by their ſubſcriptions, ſhould thereby haue incurred their high diſpleaſure, (which for ought I ſee many yet feare) and yet haue done thereby ſmall good, in that their ſubſcriptions ſhould haue been concealed, or by ſome meanes or other fruſtrated of their ends, as the ſubſcriptions of the three prieſts were, who ſubſcribed ſomewhat diſliking to their humors. But there was a farther policie in theſe matters. The procuring of theſe ſubſcripti-

ons, were but an introduction to other poynts, which they had in hand, concerning the Archpresbiterie. For by this meanes did they firſt ſound the affections of prieſts towards them, & try what they could doe with them, if the like manner of occaſion ſhould ſerue afterwards, as in the ſame ſort they did, after the inſtitution of the Archp: by prieſts ſubſcriptions to a congratulation procure his confirmation.

After the end of all this, our good Fa: ſeemeth to lament our caſe for defaming of theyr order: and hee citeth manie Authors againſt diffamations, and defamors of others, & ſpecially of *Religious* orders. But I would faine knowe to what end hee ſo much laboureth, in quoting Authors to this purpoſe. Can he thinke that men, who profeſſe to direct other mens conſciences, can be ignorant of the ſinne of detraction, and penalties thereof? Well, in execution and practiſe men may erre, but it were great folly & raſhnes for him to thinke them ignorant in the knowledge or ſpeculation of it. Or is Fa: *Parſons* ſo vnobſeruaunt of his owne actions & writings, that he doth not ſee that wee can retort all that hee hath ſaid heerein againſt himſelfe? Is there any man liuing that hath more defamed Eccleſiaſticall men then Fa: *Parſons?* VVas it not Fa: *Parſons* that defamed ſo many vertuous Prieſts & ſcholers in the Seminarie of Rome, and divulged the ſame to all the world, and now in print in his *Apologie*? Is it not fa: *Parſons* that in the ſaid *Apologie* hath defamed 12. or 13. reuerend prieſts priſoners in *Wiſbich?* Is it not Father *Parſons* that hath divulged in the ſaid booke, & by letters through the world, diffamation againſt all the prieſts of England, that refuſed to ſubſcribe to the *Archpriest?* Was it not fa: *Parſons* that enformed falſly vnto his Holines, againſt not onely all the Prieſts of England, but alſo all Cath: ſuggeſting to his Holines, that they were at varience and quarrelling one with the other? Was it not Fa: *Parſons* chiefely that defamed Ma: Doctor *Gifford*, and now renueth the ſame courſe againe in his *Apologie?* Nay, who liueth amongſt vs, that euer oppoſed himſelfe againſt any proceedings of the Ieſuits, & felt not this Fathers good words? See now good Sir, what danger you ſtand in, through your vniuſt and ſlaunderous calumni-

lumniations. But as for that we haue ſayd or done, you ſhall ſee that wee will ſufficiently purge our ſelues of all ſuch dangers, which he ſhall neuer be able to doe.

Firſt you know, it is a generall receaued ground by all, that when the actions of any particuler man or men, (be they of what degree they will be, ſecular or religious, Eccleſiaſticall or Lay) do tend vnto any generall, or common hurt of a cõmunitie: (as for example, the actions of ſome particuler ſeruaunt in a familie, to the ruine or ouerthrow of the familie, ſome particuler ſcholer or ſcholers in a Colledge, to the ſubuerſion of the Colledge, or ſome particuler men in a cõmon wealth, to the deſtruction of a Common wealth,) it is then not onely lawfull to diſcloſe theſe particuler men, and theyr particuler actions, though otherwiſe priuate and diffamatorie vnto the ſaid particuler parties (as all ſuch actions of theyr owne nature muſt needs be) but alſo euery honeſt ſeruaunt, euery faithfull ſeruaunt, euery true ſcholer, and loyall ſubiect, is bound in conſcience vpon his duty to his Maſter, faith vnto his Colledge, loyaltie to his Prince, and loue to his country, to diſcloſe ſuch perſons, and their facts or intentions, with out regard or reſpect vnto the hurt, or damage, that may redound vnto the ſaid particuler parties ſo offending. The reaſon heereof is this, becauſe a generall good is alwayes to be preferred before a particuler, and a greater hurt to be eſchued before a leſſe. As for example, when two euils concurre ſo that both cannot be auoyded, but that neceſſarily the one muſt happen, it is not onely charitie, but euery man is alſo bound to preuent the greater euill with permiſſion of the leſſe rather then the contrary.

This foundation beeing layd, which is grounded vppon the law of nature; now will I eaſily make you ſee, that our diuulging of ſome proceedings of Fa: *Parſons*, and other Ieſuits, is not onely voyd of iuſt imputation, but alſo lawful, iuſt, and neceſſary, all circumſtances conſidered, & therefore free frõ the danger of thoſe penalties cited by Fa: *Parſons* in this worke. And firſt, for the reuealing, or indeede diuulging of things already reueled by theyr owne fooliſh open dealings. Concerning matter of ſtate, who can be ſo ignorant, as not

to

to know, that he is bound more to loue his country then a Ieſuit, yea, the whole order of the Ieſuits: ſith vnto the firſt he is bound by the law of nature, to the ſecond onely by the law of fraternall charitie. Now then the actions of the Ieſuits tending ſo euidently as they doe, and haue done to the ruine, ſubuerſion, and ouerthrow of our Prince, and country, both by ſecret practiſes, & open incurſions of Spaniſh inuaſions, (as is manifeſt both by theyr own books, letters, & other dealings, as well in Ireland, as England) what good ſubiect, or true-harted Engliſhman can doe leſſe then diſclaime vvith his mouth, reſiſt with his blood, and open with his tongue, all ſuch vnnaturall and trecherous attempts?

And if any man be ſo ſimple, or ſo deluded by theyr fayre words, as that he hath not, or doth not ſee any ſuch practiſe, or intention in them, let him not therefore blame vs for ſpeaking therof, or divulging the ſame, who are too wel acquainted therewith, and therefore bound to reueale, what we know therein, when it ſhall be neceſſary for the preſeruation of our Prince and Countrey. Neither let any man be ſo ſimple as to thinke, that becauſe they are religious men, and Catholicks, therefore they may be priuiledged the more in ſuch courſes, vnder pretence of Reformation, for ſuch a conceit were very erroneous. If in a Lay perſon, (vnder what pretence ſoeuer) it be vnlawfull to worke the ruine of his country, much more is it vnlawfull in a Religious perſon, vnto whom ſuch affaires belong not. But ſome will ſay, they tend not vnto any ſubuerſion of theyr Conntry, but to a Catholicke reformation. To ſuch a fond obiection (yet too too common) I aunſwer, that whatſoeuer they pretend, they goe about to effect it by externe hoſtile meanes. And how this ſhould be without conqueſt and mutation, and ſubuerſion of all, is impoſſible to be conceiued. Beſides, he that hath wit will know, that the kingdome of England is a faire marke to ſhoote at: & therefore cannot be ſo fond or fooliſh as to imagine, that an inuader hauing got the field, will leaue the crowne, which once poſſeſt, he will ſeeke to keepe. And I ſuppoſe you will imagine that a Spaniard will rather put himſelfe in truſt to himſelfe, and his force, by which he entereth, then vnto the curteſies

teſies of thoſe, whom he conquereth. If ſo, muſt he not doe as *William the conquerour* did, erect his vaſſalls, and Country men, and ſuppreſſe the nobility, and other the naturall inhabitants of the Countrey? Doth hee not ſo in other places, which he hath got by the ſword, transferring in ſome parts of the Indies, and rooting out all the inhabitants almoſt of the Countries, and planting Spaniards and Aliens? And can any Cath: be ſo ſimple, as to perſwade himſelfe of any regard to be had to him, in ſuch an inuaſion, becauſe he is a Cath: Truly I doe wonder at ſuch fond conceits. Haue they forgot, or haue they not heard that in the yeere 1588. all had gone to wrack, Cath: and others? If they will not heerein beleeue me, let them beleeue Fa: *Parſons* affirming as much to diuers. And that the *Duke de Medina*, generall of the Nauie, affirmed, that he knew no difference: let them beleeue Fa: *Southwells* ſpeeches, vttered to the ſame purpoſe at *Wiſbich*, amongſt the prieſts there. Incredulous men heerein doe not certes vnderſtand of their proceedings at the winning of *Antwerpe*, where they made no difference of murdering, & ſpoyling whomſoeuer; amongſt whom were diuers Cath: ſlaine, and ſpoyled after their entrance; and the ſooner when the Souldiers perceaued they were Cath: (as I haue heard) for feare of looſing their pray: See what reaſon wee haue to preſſe them with theſe matters.

Secondly, for the opening of their proceedings concerning their Clergie, we haue much more reaſon to diſcloſe the ſame, becauſe they tend to a greater miſchiefe being againſt a greater, and more pretious Common-wealth. Wherefore if thoſe things by vs divulged touching ſuch affaires be true, there is no man of iudgement, and vnderſtanding, can blame vs for manifeſting the ſame; ſith it is more, then neceſſarie, that ſuch euill attempts, and indeuours, which tend to the ouerthrow, and deſtruction of the eccleſiaſticall Hierarchie, be knowne, and fore-ſeene of all men; that thereby the vniuerſall miſchiefe, which otherwiſe would enſue, might be auoyded, and their inſultations againſt eccleſiaſticall perſons, and the priuiledges of the ſeculer Clergie with more ſpeed checked, and controlled.

I. This

This is ſo true a *poſition*, that I ſuppoſe no man will denie it, in that the church of Chriſt cannot ſtand, without the ſeculer Clergie, viz. Biſhops, Prieſts, &c. But it is certaine, that it may ſtand without any particuler order of Religion, being *magis ad ornamentum, et adiumentum eccleſie ex conueniẽtia, quam ex neceſſitate*. And therefore euery man is bound in conſcience more ro the preſeruation of the ſeculer Clergy, and priuiledges thereof, then to any perticuler order of Religion in the Church; yea, then to all orders whatſoeuer of particuler obſeruations. Now then the queſtion onely remayneth, whether the imputations of thoſe things, obiected by vs againſt them, be true or no: which knowne, all the controuerſie of detraction, or penalties thereby iucurred, is eaſily aunſwered. And for the proofe of this matter, I refer you to what we haue already written, as well in this reply, & in our former bookes; as alſo to an indifferent conſideration of their late practiſes heere amongſt vs for a ſubordination, to depend at their direction, & deuotion: and their attempts in *Wiſbich*, together with Fa: *Parſons* new worke of reformation. All which duly, and indifferently conſidered, I know you will ſay no leſſe, then we haue ſaid, and condemne them, as deepely as we doe, for ſuch vniuſt inſultations to the peruerting of all true order in Gods Church, tending to the defacing of that excellent Hierarchie, inſtituted by Chriſt him ſelfe. Neither haue theſe practiſes beene onely attempted in England, but alſo in diuers other parts beyond the Seas; and diuers Cath: vvriters haue taxed them there-with. If you vrge yet the divulging of other particuler actions, and proceedings, as particularly thoſe matters of *Rome* againſt the Scholers, and alſo ſome particuler proceedings againſt ſome priuate men: I aunſwer, that thoſe proceedings in *Rome* had the ſame end, and ſcope, which theſe in England haue in ſeeking to impoſe a yoake of bondage vppon the Scholers there, before they came into England, that they might tyranize at their will without check, or controle, & diſgrace ſuch as contradicted their deſires, as you ſhall more at large ſee in the diſcourſe of thoſe ſtirres. Beſides, Fa: *Parſons*, and the Ieſuits had defamed many Prieſts, and Scholers vniuſtly, and

vntruly;

vntruly: whereby they were inforced to enter into the opening of ſuch their proceedings for the maintenance, and recouery of their fames, and credits by them vniuſtly aſſaulted, which courſe (iuſtice and truth being obſerued) no man can denie to be lawfull. And as for other particuler wrongs done to particuler men, they haue for the moſt part tended vnto one and the ſame end, and therefore vpon one and the ſame ground reuealed.

Furthermore alſo, to acquaint you with an other caſe of conſcience, wherby all ſuch particuler obiections may be anſwered, & we eaſily cleered: you ſhall vnderſtand, that when any perſon or perſons take ſuch courſes, as that thereby vnder feyned ſhewes, or faire gloſes, they obfuſcate or blind the eyes of the people, whereby they cannot ſee into the miſeries, or dangers whereinto they draw them, then is it lawfull for any man that ſeeth into the generall euils, which will enſue therby, not onely to open their ſaid practizes, but alſo (if it be neceſſarie, and that otherwiſe the parties will not be ſeene into, and ſuch miſchiefes auoyded) to open ſome other particuler facts or practizes more familiar, or apparent, therby to giue light vnto ſuch, as otherwiſe wil not cōceiue the dangers, and miſchiefes following the actions, and practiſes of ſuch men, or be induced to belieue any ſuch manner of dealings in them, and thereby auoyde them, as dangerous. An other caſe deduced out of the former grounds.

As for example: If I knew any one man neere to a Prince or generall Magiſtrate, whoſe ſecret actions, & priuate workings tended vnto the ſubuerſion of the Prince, and Countrey, or Magiſtrate, and Citty, and that this being vnknowne to the Prince, or Magiſtrate, affection would not ſuffer them to ſee their owne danger, and the danger of their Countrey, Common-wealth, or Citty; it were not only lawfull for me, to diſcloſe the particuler actions of the ſaid party, though priuate, thereby to giue occaſion vnto the Prince or Magiſtrate, to be more vigilant vnto themſelues, and their eſtates, and more obſeruant of the aforeſaid dangerous perſon, but alſo an act of allegeance to my Prince, and of loue vnto my Country, vnto which euery man is bounde in duty and conſcience. So in our caſe, if any particuler actions of the Ieſuits

be diſcouered, they are but matters of proceedings with particuler men, that thereby you might learne by particularities, and matters of leſſe moment, to conceiue the better what, & how dangerous their practiſes be in matters of greater waights and how theyr proceedings hold one and the ſelfe-ſame courſe, both in particuler and generall affaires, in matter of leſſe and greater moment. And this (ſo long as we obſerue truth in our relations) is both lawfull and neceſſary (as the caſe now ſtandeth with the Ieſuits, and their actions in England,) and we are free both from the note of detractors, in reuealing theyr exorbitant proceedings, & penalties thereby incurred. The like cannot be ſaid in theyr behalfe for defaming of vs. For they haue not onely vniuſtly, and vntruly detracted from our good names, and credits in theſe matters of our proceedings (as all the world now ſeeth) but alſo entred into our particuler liues, moſt falſly going about to touch therein our good names, which no way is excuſable, in that if any ſuch thing had beene true in any of vs, yet could it not (beeing a ſecret infirmitie) haue tended to any generall hurt of any whole body, or common-wealth, but onely to a particuler hurt of a mans ſelfe, which by no law of conſcience could be reuealed by them: Neither haue wee done ſo by them, though I thinke no man will recken them all ſaints. But thoſe ſecret diffamations proceeded doubtleſſe of a machiauilian ground, and not of iuſtice, or charitie.

Important conſiderations,

Now let vs come at length vnto the booke of *Important conſiderations*, at which our deere Father ſpitteth no leſſe then fire, with words of *folly, frenſie, fury, mutinie, warre, and defiance, paraſiticall, pernicious, erroneous, hereticall, wicked, reprochfull, trayterous, ridiculous, impious, baſe, and wickedly minded, proctors for hereticks, accuſers againſt perſecuted Catholicks, transformed with paſſion, enuy, malice, ſold our tongues to the cõmon enemy, vnited in wicked attempts, contemptible to all Catholicks of diſcretion, & the like.* Certes this good mans zeale was great, when in his heate of choler hee vttered ſo many fierie and paſſionate ſpeeches. But yet I muſt needs craue pardon at his hands to runne ouer this matter a new, and requeſt his patience, that wee may examine the booke againe, and ſee, whether

whether it deſerue ſo mightie blame, as hee maketh ſhew of. Belieue me, if it doe, we will cancell it, and blot out his date: but if it proue otherwiſe, hee muſt be content to let it paſſe with a more fauourable interpretation, and not wreſt matters into worſe ſence, then euer the Authors intended.

In the very firſt entrance into this booke, I wiſh you to note a cunning falſhood of this Father, in the relating of the title of this booke, which he ſetteth downe thus. *Important conſiderations to mooue all true Catholicks that are not wholy Ieſuited, to acknowledge all the proceedings of the ſtate of England againſt Catholicks, (ſince it excluded the Romaine faith, and fell to hereſie) to haue beene not onely iuſt, but alſo mild, and mercifull. &c.* In this altered title, (which is not *verbatim* with the title of the booke) Fa: *Parſons* ſheweth himſelfe not a little; firſt in foyſting in of the word *all* before *proceedings*, thereby to take aduantage of euery petty matter, that hath happened perhaps ſometimes by the knauery of ſome Purſuiuant, or other odd fellow without commiſſion, or warrant; as alſo in adding with a Parentheſis *(ſince it excluded the Romane fayth, and fell to hereſie)* therby to make the matter ſhew more hatefull and haynous. Whereas in very deede, (as euery man may ſee, that liſt to read ouer the Treatiſe) the intention is not to excuſe, or iuſtifie euery particuler action of the ſtate, as the action may be in it ſelfe conſidered without further reſpect, then to that particuler bare action. For who will or can iuſtifie, or excuſe the killing of a prieſt as a prieſt, or confiſcating or hanging of a Cath: as a Cath: meerely for religion. This (I ſay) is not intended in that booke, as all the world may ſee, for therein is lamented the hard courſe taken, as well againſt Prieſts as Catholicks; neither for ought I ſee, doth the ſtate make ſhew of perſecution *quo ad vitam et necem*, for matter meerely of religion, and conſcience, but vppon pretence of treaſon, or attempts againſt her Maieſties perſon, or ſtate, or (at the leaſt) vpon the feare thereof.

Now then all the end, and ſcope of this booke, is none other then this; to excuſe the ſtate from ſuch generall imputation of infamie layd vpon it, eſpecially by the Ieſuits (who haue been the chiefeſt cauſers of thoſe vehement afflictions)

as though the ſtate without all cauſe, or ſhew of cauſe, had made lawes againſt innocent men, and there-vpon perſecuted them vnto death, no true occaſion of exaſperation hauing euer been giuen from any ſuch perſon, eyther to prince or ſtate. To take away (I ſay) this vndeſerued infamie, this treatiſe was written of purpoſe, to lay the fault truly, where indeede really it hath beene; humbly deſiring at the feete of our Soueraigne that we being innocent in ſuch actions, may not ſuſtaine the burden of their offences; but may obtaine ſo much fauour in her gratious ſight, as to be numbred amongſt her loyall ſubiects, and thoſe that hate ſuch vnnaturall, and euer accurſed practiſes, leaſt otherwiſe we be inforced to ſay (lamenting our caſe) with the Prophet *patres noſtri peccauerunt, et non ſunt, et nos inquitates eorum portamus.* This I ſay is the whole ſcope, and intention of this worke, and therefore doth the author giue reaſons by particuler mens actions, and vndiſcreete attempts, as well by writings, as practiſes, that the ſtate hath had iuſt cauſe to feare, when it perceaued ſuch dealings, and there-vpon was moued to prouide by lawes, and premunitions againſt the like afterwards. And if by theſe lawes, and prouiſions it happened, that innocent men ſometimes were wronged (as in all generall lawes it happeneth ſometimes) yet was not the ſtate (all cauſes firſt giuen conſidered) ſo much to be condemned; nay, rather it was to be excuſed, in that it is moſt certaine, that it hath not proceeded with that rigor, vpon ſuch cauſes giuen, as otherwiſe it might haue done, to the extirpation of all ſuch perſons, from whom, or from whoſe degree, ſuch actions proceeded. And I would but aske Fa: *Parſons* (becauſe I know him to be a great ſtatiſt) this one queſtion, whether in his conſcience he doe think there be any Prince in the world, be he neuer ſo catholicke, that ſhould haue within his dominions a kind of people, amongſt whom diuers times he ſhould diſcouer matters of treaſon, and practiſes againſt his perſon, and ſtate, whether he would permit thoſe kind of people, to liue within his dominions, if he could be otherwiſe rid of them, and whether hee would not make ſtraight Lawes, and execute them ſeuerely againſt ſuch offenders, yea, and all of that company,

company, and quality, rather then he would remaine in any danger of ſuch ſecret practiſes, and plots? I thinke Fa: *Parſons* will not for ſhame denie this; eſpecially if he remember the examples of the French religious men, for the like practiſes expelled England generally, in a Cath: time, and by a Cath: Prince, and theyr lyuings confiſcate, and giuen away to others. The like was of the *Templars*, both in England, and Fraunce. Yea, to come neerer vnto him, was not all their order expelled Fraunce for ſuch matters, and yet the King, and ſtate of Fraunce free from imputation of iniuſtice in that action? If theſe things proceeded from Cath: Princes iuſtly againſt whole Communities, or orders of Religion vppon ſuch cauſes; wee cannot much blame our Prince, and ſtate, being of a different Religion to make ſharpe lawes againſt vs, and execute the ſame, finding no leſſe occaſion thereof in ſome of our profeſſion, then the fore-ſaid Princes did in other religious perſons, whom they puniſhed, as you ſee. But you will ſay, that there is no reaſon, that the innocent ſhould be condemned for another mans fault; if ſome one Cath: or Prieſt were faulty in this kind, all were not ſo; how then can the actions of the ſtate againſt ſuch be iuſtifiable? To this I aunſwer, that you cannot think that euery particuler French Monke, was guilty of treaſon in that Kings dayes, when all were expelled, nor is it like that all the *Templers* were ſo irreligious, as ſome of them were, neither doe I think that all the Ieſuits were acceſſarie, or conſenting vnto their practiſes in Fraunce; yet all (you ſee) payd for the delict of ſome. Princes are iealous, and haue cauſe ſo to be, there depending ſo much vpon their ſafety as there doth. When therefore they find trecherie in any Communitie, they will be ſure to prouide for the worſt, and rather extirpate that Cōmunitie, then liue in feare thereof. Doth it not ſo happen alwayes, when the Gouernours or Magiſtrates of a Cittie, counite, or concurre vnto any treaſon; doth not the Cittie preſently loſe all her priuiledges, and the Prince ſeaze vpon the ſame, and take all into his owne hands, & gouernment, ſuppreſſing the whole ſtate of the Cittie, for the faults of a few onely? what meruaile then, if this hath happened in our caſe, where there

there hath been ſuch difference in religion? And then iudge whether we, that haue beene innocent in ſuch practiſes, (as GOD and our conſcience can witnes, and yet haue felt the ſmart of ſuch proceedings) haue not great cauſe to cleere our ſelues; to exclaime againſt ſuch as will neuer leaue to irritate our Prince, and ſtate, and to make known vnto her Maieſtie, and our ſtate, the innocencie both of vs, & of our ghoſtly children (who haue beene preſſed with the burden of afflictions, by reaſon of ſuch vndutifull attempts in ſome few vnreſtrained perſons) moſt humbly craving at her ſacred hands, ſome redreſſe for ſuch miſeries, that the ſtroke may light where the offence hath been giuen, and not henceforth vpon the necks of poore innocents. If there be any offence in vs towards her Maieſtie, or her proceedings, it is onely in matters of religion, which beeing a thing not onely proceeding of mans will, but by a light from God, informing firſt the vnderſtanding, and then the will, (and therfore not to be altered or diſpoſed as other indifferent actions or conceits may be,) wee hope may, and will be more excuſable in her gracious ſight. But for matters of practiſing againſt her perſon, crowne, or ſtate, that is a thing onely proceeding from a peruerſe, and paſſionate will, the vnderſtanding ſtill remayning *ſui iuris*, able to diſcerne *ad vtrum libet*, eyther of the cõueniencies or miſchiefs of ſuch affaires, which no way can be excuſable.

Now whereas ſome woorthy men are touched with ſuch vndutifull proceedings in the afore-ſaid Treatiſe, you muſt vnderſtand, that thereby the perſons of the men are not condemned, but rather theyr facts, or they onely in thoſe facts, yet worthy men in themſelues. And you muſt vnderſtand, that good men, yea Saints, haue had their errors, (as theſe proceedings in theſe woorthy men muſt be acknowledged) neither may we approue ſuch errors becauſe the Authors of them were Saints.

No man approueth the defence of rebaptization in Saint *Cyprian*, becauſe S. *Cyprian* is a Martyr, and yet whilſt hee liued he defended the ſame very earneſtly, & practiſed it with great contention againſt other Biſhops. *Dauids* fact of murthering

thering *Vrias*, muſt not be excuſed, becauſe he was *ſecundum cor Dei*, and now a Saint: no, no, paſſions and errours haue raigned in Saints whilſt they were vpon the earth, yea euen amongſt the Apoſtles, and diſciples of Chriſt, whilſt he was with them. Therefore let no man be ſcandalized, that good men and worthy perſons are condemned in ſome particuler facts, ſith no man liueth on earth without error.

But you will ſay, it is commaunded in the Law *non reuelabis turpitudinem patris tui*, & the two ſonnes of *Noe* were curſed of God, for reuealing and laughing at theyr fathers nakednes: therefore we ſhould rather haue buried ſuch defects of our worthy parents in perpetuall obliuion vnder ground, then haue publiſhed them thus to the world. Alas, I would to God it had beene in our power to haue hid theſe things, without the miſchiefes before expreſſed, belieue vs aſſuredly the world then ſhould neuer haue had knowledge of them, but it was not in our power, their facts were ſo publique to the world, & better known vnto our ſtate then to our ſelues. But it will ſtill be ſaid, if ſuch men of worth, and great vertue, dealt in ſuch matters, why ſhould wee ſo much exclaime againſt the Ieſuits? Is their fault ſo haynous therein aboue the others? To this I aunſwer, that the Ieſuits faults are much more, as you alſo will confeſſe, if you cõſider all circumſtances well. For firſt, what was done by theſe worthy men, was done almoſt in the firſt heate of change of Religion, wherin both more paſſion might mooue, and greater hopes of recouery of religion ſtirre them vp to ſuch attempts. Beſides, their hopes of ſincere dealing in ſuch as ſhould haue concurred in thoſe actions meerely for religion, & not of ambition, might draw them on to follow ſuch deuiſes. For as then the ambitious intentions of the Spaniards were not diſcouered vnto them; which once appearing, ſuch as liued, and ſaw how little ſinceritie or care of Gods cauſe they had, (but meerely ſought after the Crowne, and the ſubuerſion of our country) not onely repented them of theyr former dealings, but alſo deteſted, and hated ſuch proceedings: as was manifeſt in Cadinall *Allen*: and doubtleſſe would ſo haue happened in the reſt, if they had liued to haue ſeen the handling of matters

ſince. But for the Ieſuits they are ſo headlong, and violent in theſe courſes, that they ſeeme no more to regard the good of our Country, or eſtate thereof, then the Spaniards themſelues. For notwithſtanding the manifeſt intentions of conqueſt, and ſubuerſion by the Spaniards intended, yet do they ſo concurre with them, as whereas the Spaniard of himſelfe ſeemeth ſlow, they pricke him on continually with plots & ſuggeſtions. Witnes Fa: *Parſons* actions concerning two ſeuerall Nauies which miſcaried: in one of which Ma: Doctor *Stillington* tooke his death: of the other ſince he ſpeaketh in a letter writ from Rome to Ma. *Thomas Fitzherbert*. Witnes this the late attempt in Ireland, in which Fa: *Archer*, an Iriſh Ieſuite was a great actor. VVho will not ſay now, that the Ieſuits are much more to be blamed then any of the former woorthy perſons, ſith they deſiſt not to proſecute that, which by ſome of them was afterwards diſliked, & continue an offence begun, yea and vppon knowledge of the infinite deformitie thereof, into which the other ſaw not ſo deepely, as is probable.

Hauing thus giuen you ſome light, whereby you may trulie ſee into the drift & end of the foreſaid Treatiſe of *Important conſiderations*, & the reaſons we haue to purge our ſelues of ſuch inexcuſable practiſes, (for the which hetherto wee haue all ſmarted) and the cauſes wee haue, not onely to condemne thoſe facts, and attempts, (how woorthy ſoeuer the perſons were, that dealt therein) but alſo to exclaime againſt thoſe, that ſtill runne ſuch diſloiall races, and with all our power and might, not onely to diſclaime, but alſo reſiſt, and reueale ſuch vndutifull practiſes, and indeuours, of her Maieſties diſloyall, yet naturall ſubiects, be they what they may be, and of what condition, and quality they will be, (for no condition, or qualitie may patronize diſloyaltie:) hauing I ſay, giuen you ſome light hereof, let vs now conſider, vvhat particuler obiections, (or indeed barren exclamations) this Father maketh againſt this Treatiſe.

VVe will let paſſe his vaine quipping at *ſundry*: and *ſecu-ler*: beeing both ſcurrilous, and irreligious, in abuſing the phraſe of ſeculer prieſts vſed, and approued alwaies in Gods Church,

Church, with great reuerence to the order of prieſthood, which he not without note of contempt, ioyneth with an alluſion vnto ſecular minds and deſires; ſaying, *not onely ſecular in order, but alſo in mind, hart, and deſires,* making the word *ſecular* in one ſentence to be *predicatum* indifferently, and in like ſence (as a man would thinke) vnto *order, mind, harts, & deſires,* & ſo may a man ſay, *ordo ſæcularis, mens ſæcularis, corda ſæcularia, deſideria ſæcularia,* in one, and the ſame prophane vnderſtanding, which how irreligiouſly it ſoundeth from the mouth of a religious man, iudge you. Verily if he had been carefull of his penne, he might haue ſeuered the ſentences at the leaſt ſo, as the ſence of the word might haue appeared diuers, and therein haue ſhewed a reuerent reſpect to prieſthood, howſoeuer he had otherwiſe deſpiſed our perſons. But let vs ſee I pray you, what he ſaith to our miſlike of certaine Treatiſes, letters, and reports written, & made in diuers parts of the world.

All that hee ſayth to this matter, is nothing but a ſhufling vp of graue, and worthy men of our nation, who haue writ or dealt in ſuch affaires; but whether therein they did wel or ill, hee neuer ſheweth by any reaſon or proofe in the world. Onely he exclaimeth at vs, as enuious, and malicious, & ſuch as haue ſold our tongues to the common enemy. This kinde of ſhifting dealing is common, & ordinarie with this father, but how ſimple in the ſight of wiſe men, I leaue you to cõſider. If it be a ſufficient proofe, or excuſe in euery particuler fact, viz. ſuch a graue, and woorthy man did the like, what matter of fact may not be excuſed? Did not S. *Cyprian* rebaptize ſuch as had beene baptized before by heretiques? Is it therefore vppon this ground a ſufficient warrant to anie man, to rebaptize ſuch as are baptized by proteſtants? Haue not diuers Saints, and Martirs, done diuers things not to be imitated of the generations following? What good concluſion then is this? Graue and worthy men haue writ, and dealt in this affaire, therefore it is good, conuenient, and lawfull. If ſuch graue and worthy men had infallibilitie in their actions, (which Saints in this life haue not had) then ſuch an infallible inference might be made, but not otherwiſe. Therefore

good Fa: you ſhould not onely haue produced the actions of ſuch men, but alſo the reaſons, and grounds of their actions, and proued them to haue been good and currant, by ſome conuincing reaſon and proofe: but this you neuer touch. Any ſhadow ſeemeth ſufficient to you to bleere mens eyes, but this may not ſerue your turne.

Wiſe and graue men haue erred, and ſometimes doe erre; and yet remaine both wiſe, and graue. Wee are not Angels who *intuitiuè* ſee into the natures of things, what is conuenient, or inconuenient; but we are men ſubiect to paſſion, and mutability, gathering things *à poſteriore*, whereof follow manie errors, and imperfections in our actions. And heere-vpon it commeth, that *poſteriores cogitationes ſolent eſſe meliores*; and we often finde that by experience, which at the firſt we were ignorant of. A notable example heereof we haue in this very matter by Card: *Allen*, both a graue, and a wiſe man, (as all the world knoweth.) For he was ſomwhat faultie in the beginning in this kinde (as by a certaine treatiſe wherein his finger was, is too too manifeſt,) yet doe we well know, that in his latter time this worthy prelate was ſuch an enemie vnto thoſe proceedings, as he neuer could endure to heare of them, and much complained of the proceedings of ſome Ieſuits therein, as many can witnes. Now then eyther Fa: *Parſons* muſt condemne the former actions of this worthie man as erroneous (as well as we doe) or elſe diſclaime from his latter proceedings, being not in the ſame courſe with the firſt. Yet heere by the way I muſt tell you, that I verily think, that this worthy man was drawne vnto theſe proceedings, more by others, then of his owne nature; and I haue no ſmall reaſons to induce me thereto: For firſt you know the generall expectance of the whole world, concerning the *Armado* of 1588. as well for the greatnes thereof, as the opinion of the Spaniards ſincere pretence of Religion, which was nothing ſo. This conceite might draw the good Card: to be deceaued, as well as Pope *Sixtus*, who (it is well knowne) was drawne into a conceite thereof, and deceaued by them. Secondly, you are not ignorant, that euen againſt that pretended inuaſion, he was aduanced vnto the honour,

and

and dignity of a Prince, which might moue a right good man. And that he had an opinion of a moderate courſe to haue been taken by the Spaniards in that attempt; his owne words in the ſaid treatiſe doe plainly ſhew, ſaying, that he was made Card: for the ſweeter managing of things in our Country after the conqueſt. Yet I cannot, but much wonder at this honeſt Fa: that in his marginall notes vpon this point, he was ſo blind, or ſo bold, as to cite Doctor *Saunders* works *de viſibili Monarchia*, and *de ſchiſmate Anglicano*; which works containe ſo many irreuerent ſpeeches, and the divulging of ſuch odious matters againſt her Maieſtie, and her noble progenitors, as the vntruths of ſome, and the incertainty of others conſidered, could not but irritate the moſt Chriſtian Cath: and patient Prince in the world. But becauſe the things are not meete to be repeated, yea, are ſcandalous to proceede from an Engliſh man; I referre my ſelfe for proofe heereof to euery man, that hath read the bookes. I would to God ſo worthy a man had not ſtayned his works, with ſuch ſtuffe in theſe times, then would I dare to ſay, that he had beene the greateſt honour to his Country, and the worthieſt man of the world. The like I may ſay of *Didamus veridicus*: For it is well knowne, that although the man was moſt worthie, and one of the moſt famous Clarks of this age, yet was he very cholerick, and would ſometimes bite more, then was conuenient. But as for *Philopater* and *Perni*, I ſcorne to think of ſuch fooliſh ſtuffe, hatcht by this Fa: and Fa: *Creſwell*. And this ſhall ſerue in aunſwer of the firſt point, leauing euery man of indifferencie to iudge, whether ſuch proceedings in matters of ſtate, to the ruine, & ouerthrow of our Prince, and Country, daily practiſed by the Ieſuits (wherewith they are charged in the treatiſe of *Important conſiderations*) be ſufficiently iuſtified by the example of ſuch like proceedings in other men, & whether there be any wrong done by vs, in diſliking of ſuch courſes, in thoſe worthy men, whereof ſome of themſelues afterwards diſliked.

Although I was purpoſed to haue omitted that point, becauſe I thinke you ſhall ſhortly ſee a particuler Treatiſe therof, yet will I now ſay a word or two, briefely of it. And the

rather I will ſo doe, in that I ſee Ma. Doctor *Ely* in his notes vpon the *Apologie* ſomewhat diſtaſting the mention thereof, induced (as I verily thinke) by this onely reſpect, that our ſtate, being onely Proteſtants, and in nothing conſenting vnto the authoritie of the ſea of Rome, therefore there ſhould be no reaſon, why the Pope ſhould in any thing (neceſſarie, or conuenient for our Church) ſtay, or reſpect the conſent or permiſſion of our Prince, notwithſtanding the pretence of the ſaid law of *Premunire*. But to ſatisfie in part Ma. Doctor, and whoſoeuer els in this point, I thought good to add this conſideration or motion, which drew mee, and others of vs, to make the matter more weighty, & vrgent, then it ſeemeth Ma. Doctor *Ely*, and others apprehend.

You muſt therefore vnderſtand, that the chiefeſt occaſion of this law at the firſt was, to preuent many miſchiefes, & inconueniences, which happened heere in our Realme, by diuers priuiledges and indults, that were procured from Rome by ſurreption, vniuſt fauours, and falſe informations, by vertue of which indults and priuiledges, many contentions aroſe, aſwell amongſt the ſeculer Clergie, as the religious, yea often times to the ſpilling of blood. To auoyde theſe ſo great inconueniences, our Cath: Kings, with the free and full conſent of all the Clergie, and temporalty, enacted that no ſuch graunt, procured from Rome, ſhould be executed within the dominions of England, vppon the penalties ſpecified in the ſaid ſtatute, vntill the Kings conſent thereto were firſt obtayned.

Now then to the purpoſe, if his holines had inſtituted any vſuall authoritie, heeretofore accepted by our Kings & Clergie, and in vſe in Cath: times amongſt vs, and by the ordinary courſe of law (to wit by election or otherwiſe) *ex plenitudine poteſtatis*, (ſo that we had had ſufficient notice thereof, to bind vs to obedience) it may be ſaid, that heerein the offence vnto the Cath: law of *premunire*, had been onely a materiall offence, if any at all, becauſe we may iudge all Princes to be bound in conſcience, to become Cath: and to accept, and concurre with ſuch ordinances of his Holineſſe, as are vſuall, or neceſſary for the vpholding of the Eccleſiaſticall Hierar-

Hierarchie of Chriſtes church. As now her Maieſtie, being a Proteſtant, and ſo perſwaded in conſcience, is bound to concur & accept of ſuch Eccleſiaſticall ſubordination, as is both vſuall and neceſſary for the preſeruing of the Proteſtants Church, and Clergie. But to accept and admit of an extrauagant iuriſdiction, vnuſuall not only in the Church of England, but alſo in the whole church of Chriſt, from the tyme of Chriſt himſelfe vnto theſe dayes, and ſuch an one, as was altogether vnneceſſary for our Church, yea very hurtful both to our poore afflicted Cath: and ſtate alſo, (as wee will ſhew at large hereafter, if occaſion be offered) could not (in my opinion) but draw after it the penalties of the law aforeſaid, & iuſtly. For if that law were iuſt, when it was firſt inſtituted, it not beeing abrogated, is ſtill iuſt, and in force.

Well then, this authoritie of the *Archprieſt* being ſuch an exorbitant, vnuſuall, and inconuenient iuriſdiction, & therefore ſuch an one as could not in conſcience bind any Catho: Prince to admit thereof, or conſent thereto (were the times Catholick) I doe not ſee why the ſame reaſon doth not hold now with vs in theſe times, and how any man can be excuſed from the penaltie of that law, in admitting an externall iuriſdiction without the knowledge of theyr Prince, and againſt her conſent, vnto which if ſhee were a Catholick, ſhee were not bound to conſent, but contrariwiſe to repugne. This I ſay is wilfully, without all reaſon or neceſſity, to contemne her princely prerogatiue, and therfore no excuſe of religion, conſcience, or the like, can (in my conceit) free any man, thus accepting of this authority at the firſt, but meere ignorance of the law, and caſe which I thinke was invincible in moſt.

The third point of the argument of this worke of *Important conſiderations*, is ſo falſly & ſo maliciouſly related by him, that (beliene me) it doth not a little amaze me, to conſider ſo ſtrange boldnes in a man of his coate. Firſt hee ſaith, that in the ſaid booke we affirme: that neither the Pope, nor any other Eccleſiaſticall power, hath authority to reſtraine, puniſh, or repreſſe, by way of force, or armes immediatly, or by others, any chriſtian temporall Prince whatſoeuer, for anie delict of hereſie, Apoſtaſie, impugnation of Chriſtian fayth, extirpa-

extirpation of religion, or other crime whatſoeuer, though neuer ſo much danger, or damage ſhould enſue by his default to the Common wealth, or the reſt of Chriſtendome. If any liuing man vnder heauen (reading the aforeſaid diſcourſe) doe finde any ſuch ſpeech, as this heere deliuered by this vnhoneſt Ieſuit, let all that hee hath ſaid, be beleued againſt vs: yea I ſay moreouer, if any man of indifferencie, do gather any ſuch meaning, or intention in the foreſaid Treatiſe directly, or indirectly deliuered, by any phraſe or ſentence whatſoeuer, I will ſay, what he will haue me. How wicked, and ſpightfull a collection then this of Father *Parſons* is, Iudge you.

All that is ſaid to this purpoſe in that Treatiſe, is this, in the 37. page. *Secondly, we doe acknowledge by our learning, (ſecluding all Machiauilian Maximes) that Eccleſiaſticall perſons, by vertue of their calling, are onely to meddle with praying, preaching, and adminiſtring the Sacraments, and ſuch other like ſpirituall functions, and not to ſtudie how to murder Princes, nor to licitate kingdoms, nor to intrude themſelues into matters of ſtate, ſucceſſions, and inuaſions, as* Frier George *did in* Pannonia, *to the vtter ruine of that beautifull Realme.* Let any man of reaſon ſay, whether this be not a moſt Catholick and true diſcourſe, or whether out of this, any ſuch irreligious paradox (as fa: *Parſons* affirmeth) may iuſtly be deduced. And note here by the way, that all this ſpeech is of inferior Eccleſiaſticall perſons, not of the Pope, for that is afterward touched preciſely by it ſelfe.

Note alſo that it is ſaid, that *Eccleſiaſticall perſons, by vertue of theyr calling, that is, as they are perſons ſpirituall, are onely to meddle with praying, preaching, and adminiſtring of the Sacraments. &c.* Which is ſo true a Poſition, and Catholick, as no Catholick dare to denie it, the inſtitution therof from Chriſt himſelfe beeing to no other end. Yet you muſt vnderſtand, that many times eccleſiaſticall vocation, is alſo ioyned vvith temporall iuriſdiction, as now in the Popedome, & in diuers Biſhopricks in Germanie, and ſome heere in England, if I be not deceaued. We doe not denie, but ſuch eccleſiaſtical perſons as they, being alſo temporall Princes, may execute temporall

porall lawes, and puniſh *etiam quo ad vitam, et necem*, theyr ſubiects, and thoſe that liue vnder theyr gouernment: but as he is a Biſhop or ſpirituall perſon, hee cannot muſter ſouldiers, beare armes, or march againſt his enemies in the field. But you perhaps will ſay then, that an Eccleſiaſticall perſon may not defend his right by force, when otherwiſe he cannot, & by that meanes he ſhall be ſubiect to all incurſions of thieues, murtherers, & other barbarous and wicked people. To this I aunſwer, that as he is a man, and therewith enioying all the priuiledges of the law of nature, hee may defend himſelfe in ſuch caſes, not *defenſorie* onely, but alſo *offenſiue*, not onely by bare reſiſting, but euen by ſtriking, wounding, ſlaying, &c. And heereupon he may take armes in his own, or countries defence: (ſuch I meane as in their precincts haue abſolute authority) but this is not as he is an eccleſiaſticall perſon, but as he is a ciuill Magiſtrate, and enioyeth the freedom of the law of nature, which he looſeth not by beeing eccleſiaſticall, ſeculer, or religious. And vppon theſe grounds oftentimes haue Religious men defended their houſes, and Monaſteries with armes, and iuſtly.

But that eccleſiaſticall perſons, as they are eccleſiaſticall, ſhould goe about to reduce either Pagans, Turkes, or hereticks by force, and dint of ſword, by poyſoning, or murdering of Princes, by ſolliciting rebellions, or inuaſions, to the deſtruction of their Prince or country, leauing thereby the ordinarie meanes of preaching, and teaching, with ſufferings, and bloodſheddings cõmaunded by Chriſt, and by himſelfe, and his diſciples, and all former Chriſtians practized, is ſcandalous, not religious, Pagan like, & not Chriſtian like. Could not Chriſt (thinke you) haue enforced the Iewes to the Goſpell, hauing ſo many legions of Angels at his commaunde? Were not the Iewes as much bound to harken vnto him, and follow his doctrine, as the Proteſtants, or any other can be to vs? Or can wee thinke that Chriſt did not cõmaund the beſt way, when he ſayd vnto his diſciples, *euntes in mundum vniuerſum prædicate euangelium omni creaturæ: qui crediderit, et baptizatus fuerit, ſaluus erit, qui verò non crediderit, condemnabitur?* Did he not hereby leaue it to the liberty, and freedome

of the hearers, whether they would beleeue, or not? Or did he commaund thē to murder or take weapons againſt ſuch, as would not beleeue them? or could hee not haue ſubdued the whole world by force of armes, vnto the Goſpell, if hee would? If then Chriſt gaue theſe directions, why ſhould we ſeeke new ſtratagems for conuerſions of countries? But you will ſay vnto mee, that our Proteſtants haue beene of the Church, that they are Chriſtians, & by their baptiſme borne true ſubiects vnto Chriſtes church, and afterwards are revolted from theyr due obedience, which they owe vnto her: wherefore, they may be conſtrained vnto their obedience againe as well, as any naturall ſubiect rebelling from his naturall Prince vnto his temporall obedience. To this I aunſwer, firſt, that the caſe is not all one: for why, the obedience of a ſubiect to his temporall Prince, conſiſteth onely in the vvill, which is in euery mans power within himſelfe, but the obedience of euery Chriſtian catho: to Gods church, conſiſteth as well in the vnderſtanding as the wil, and chiefly in the vnderſtanding, which ought to direct the will.

Now I thinke all men know, that the vnderſtanding of a man cannot be forced by any, to this, or that; but as it is informed and conuinced by reaſon. For who is he that can enforce his vnderſtanding to iudge it to be midnight, and extreame darknes, when the Sun ſhineth at noone-time of the day? Whereuppon it followeth, that there is more reaſon, & leſſe difficultie for a temporall Prince to enforce his ſubiects to temporall obedience, then for the Church by temporall force to conſtraine Countries and kingdoms vnto the fayth. But you will againe obiect, that by the ſame reaſon, a Catho: Prince, or Biſhop in his owne abſolute dominion, or ſoueraigntie, may not, by the force of the lawes of the Church, or ſtate, enforce any ſubiect to liue a Cath: but hee may follow what religion he liſt; which would breed both confuſion in the Church, and cōmon-wealth quickly. To this I ſay, that there are two things to be conſidered in this caſe; the firſt is his religion, the ſecond is his example, whereby there ariſeth not onely danger, & hurt vnto the Church, & ſound members thereof, but alſo damage vnto the ſetled Common-

wealth,

wealth, and preiudice vnto the Prince in his quiet eſtate, in that by one, or two particuler peeuiſh mens example, deuiſion and ſtrife may ariſe in his Common-wealth, to the ruine or ſubuerſion thereof by inward mutinies, and diſſention, which ordinarily followeth nouelties, and innouations. For the firſt part, which is his diſformity in fayth and religion, the Clergie, or Biſhop, hath to looke vnto it, and reforme it if he can; if hee cannot, but findeth him obſtinate in his opinions, he executeth the ſpirituall law vpon him, by the ſword of excommunication, whereby hee is ſpiritually ſlaine and cut off from Chriſtes flock. Which if hee ſtill continue, then doth the Church iudge him not onely withered in the branch, but alſo dead in the roote, and therefore as a dead tree, deliuereth him vp vnto the ſeculer power, to execute law & iuſtice vppon him. Where note, that the Church taketh not away his life, but contrariwiſe, deliuering him vp vnto the ſeculer power, intreateth for him: and then doth the Prince, or ſeculer Magiſtrate, execute the ſentence of death vppon him, as a perſon dangerous to the ſtate of his Realme, and his other good and loyall ſubiects for the reaſons aboue-ſaid.

Theſe kinde of proceedings in Gods church, ſhew how far ſhee hath euer been from ſo violent courſes, as to plant religion, and fayth, by blood; and that vnto a Clergie perſon, as he is a Clergie perſon, the power of life and death belongeth not; neither doe ſuch proceedings in deede imitate the clemencie of Chriſt, whom the Church and Clergie (framed vnto him) ſhould imitate. Neither did the Biſhops in the primitiue church, put to death ſuch hereticks, as fell from theyr fayth, and taught falſe doctrine, (as they might haue doone many times, no doubt, eſpecially if priuate murmurings in ſuch caſes had beene tolerable.)

S. *Bernard*, a *religious* man, dealing with *S. William*, Duke of Aquitaine, (a great perſecuter of gods people at that time, did not ſeeke to poyſon, or murder him ſecretly, to rid the world of him, and yet hee had him priuately for ſome time together in his Monaſterie, where hee might with great facility haue done it: neither did he ſeeke to ſuggeſt practiſes againſt him in his owne country, or inuaſions from the King

of Fraunce, or other Princes adioyning, but to win him by wholſome inſtructions, ſpirituall conferences, and the like. Neither did the Pope at that time ſeeke his ſubuerſion, but his reformation, ſending perſwaſiue meſſages vnto him to deſiſt, yea and embaſſages by the ſaid holy Saint *Bernard*, to moue him to better courſes: and by theſe kind & wholſome means praying continually for his conuerſion with patience, and expectance, they won him from a perſecuter, and a very wicked man, to become the rareſt penitent, and ſtrangeſt paterne of auſterity in the world. Whereby of a veſſell of ignominie and reproch, he became a veſſel of glory, and of a bad man, a Saint. VVhy ſhould wee not haue delt ſo with our prince, and ſtate, by prayers and ſupplications, if they had beene neuer ſuch cruell perſecuters, which (all occaſions that haue beene giuen them beeing well conſidered) wee cannot iuſtly affirme, who knoweth whether God by ſuch prayers, and meanes, would not haue conuerted their harts to other courſes, ſith the harts of Kings are in the hands of God.

But ſaith Fa: *Parſons, this paradox taſteth of Lutheraniſme & Anabaptiſme.* We anſwer, that by Gods grace, we are as far off from either *Luthers*, or the Anabaptiſts doctrine, as hee, or any of his Societie. Neither doe we either denie externall force, or ciuill Magiſtrate, or diſpute (as *Martin Luther* is ſaid to haue done) to proue that it is not lawfull to wage warre againſt the Turk. We haue not in all this diſcourſe once gone about to affirme, much leſſe to proue, that any one king may not vpon iuſt cauſes, make warre againſt another. Nay, we did neuer ſay, that cauſe might not be giuen of ſuch iuſt warre euen in ſome caſe of religion: but leaue that as a matter not pertinent to be handled of vs at this time. This onely wee haue ſaid, and doe ſay, that *religious men or prieſts, haue not to doe with kingdoms*, and thoſe of our owne Nation, which haue dealt in ſuch affaires againſt their prince, and country, we do therein condemne their actions, and diſclaime from them, as vndutifull and vnpleaſant to all true Engliſh natures. And we wiſh alſo with all our harts, that no Pope, or other Clergie perſon, had euer medled therein to exaſperate our prince & ſtate againſt vs at home. Yet if we had generally kept our fingers

gers from ſuch matters, howſoeuer they had been attempted by forrainers, wee are perſwaded, that the wiſedome of our prince, and ſtate, would not haue imputed their actions vnto vs, in whom wee could not haue had ſo much intereſt, as to infringe either their wils or indeuours. But it beeing otherwiſe too euident, that ſome haue intermedled in ſuch matters (though ſore againſt our wills) we can doe no leſſe, but acknowledge it to be a fault, and woorthy of puniſhment: humbly proſtrating our petitions at the feete of her Maieſty, that it will pleaſe her to make diſtinction of the innocent, and ſuch as neuer haue offended in this kinde, from thoſe, that haue intangled themſelues in ſuch monſtrous, and vnnaturall attempts; that poore harmeleſſe innocents, and ſuch as with their ſoules loue her perſon, and with their blood are ready to defend her eſtate, and their countrey, (as I am perſwaded all the Catholicks in England are, which remaine vntainted with Ieſuitiſme) may not periſh for the offences of others.

Another falſhood of this Fa: is in relating another place in the 38 page of the aforeſaid Treatiſe of *Important conſiderations*, which he thus reporteth, viz. *The word of the ſpirit, and not the ſword of the fleſh, or any arme of man, is that which giueth life, and beautie to the Cath: Church, and that the promiſe made to Saint* Peter, *is a ſure, and ſufficient ground to defend Catholick religion without armes.* Thus he relateth our words, and then exclaimeth againſt the paradox forſooth. How ſincerely & truly he ſetteth our words downe, you ſhall ſee, and thereby iudge of his honeſtie. Our words are no other then theſe.

The Catholicke fayth, for her ſtabilitie and continuance, hath no neede of trecherie, or rebellion. The promiſe made to S. Peter *is her ſure ground, and is more diſhonoured with treaſons, & wicked policies of carnall men, then any way furthered or aduaunced. The word of the ſpirit, and not the ſword of the fleſh, or any arme of man is that, which giueth life or beautie to the Cath: Church.* Confer I beſeech you, this ſpeech deliuered as it was by vs, & as Fa: *Parſons* relateth it, and ſee whether he hath plaied the part of a faithfull and honeſt relator. Firſt therefore before we enter into his falſe dealings herein, it is moſt euident in the iudgement of wiſe men, that armes, & weapons neuer beautifie

tifie Gods Church, or the Catholick faith, howsoeuer they may be necessary or conuenient, sometimes to defend the same frō incursions of aduersaries, or oppressions of Infidels, Turks, or Hereticks, as in some sort is before expressed. For all beauty of the Catho: Church, consisteth in vnitie, and consent of doctrine, true, and reuerend administration of Sacraments, true, and sincere preaching of Gods word, holy obseruations of the rights, and ceremonies thereof, and the like. In these consist the beauty of the Catho: Church, and Religion, and not in any arme of man, or sword of flesh, as all men I think will confesse. But see now his fidelity. In the place of this sentence, sct: *the promise made to S.* Peter, *is her sure ground, and is more dishonoured with treasons,* &c. He putteth downe these words: *The promise made to S.* Peter, *is a sure, & sufficient ground to defend Catho: Religion without armes.* Who would thinke a religious man would deale so falsly in relating one poore sentence? verily if he were not a Iesuit, I would think it impossible. What vncōscionable dealing is it in him to add vnto our words (sufficient) therby to make apparance, as though we excluded all meanes else of preseruation of Gods Church, but onely relying vpon that promise to S. *Peter*, without any other indeauours? Would he haue the world to think vs so simple, as that we doe not know, that God vseth secondarie meanes, and mens particuler indeauours, both for the aduancement of his Church, as also the continuance thereof, as well as he did for the Sinagogue of the Iewes? Or will hee make it a necessary consequent, because we exclude *treasons, and wicked policies of carnall men*: therefore we exclude all honest, iust, and lawfull meanes of defending, or propagating of Gods cause? How doth this follow, vnlesse there be no other meanes, but *by treasons, and wicked policies*, which none but wicked persons will affirme, and such as will make *treasons, and wicked policies* acceptable sacrifices vnto Christ? as though God delighted in wickednes, or had neede of such meanes, to defend what he hath erected in *manu forti, et brachio excelso:* No, no; wee say further, to confirme our former proposition, that although God doth vse second causes in diuers his works, and the helpe, or

concur-

concurrence of man in the aduauncing of his Church, yet is his promiſe made to S. *Peter* ſo ſure a ground, that if it were poſſible, that all mens indeauours ſhould ſurceaſe, yet ſhould not his Church faile. *Ipſe enim dixit*, for he hath ſaid, it ſhall not faile, nor hell gates preuaile againſt it. And further wee affirme to ſtrengthen, and ſtabliſh the ſecond part, that treaſons, and wicked policies of men, are ſo farre from aduauncing Gods cauſe, that both he, and his cauſe are much diſgraced: he diſhonoured, and his cauſe much hindered thereby. Now let Fa: *Parſons* preferre theſe propoſitions to the *Inquiſition*, and we will be defendants, and yet in all things ſubmit our ſelues, actions, and words, vnto the iudgements of Chriſtes ſpouſe, as willingly, and readily as any Ieſuit, or Chriſtian elſe (by Gods grace) in the world.

Furthermore, alſo he foyſteth theſe words in the taile of our ſentence, *(to defend Catho: Religion without armes)* which are his owne additions, and no words of ours. Theſe vnfaithfull dealings cannot hold out: God will not be mocked with his iuglings, and ſhiftings; truth will be ſeene doe, what Fa: *Parſons* can doe, with all his cunning ſhifts. To conclude therefore vpon the ground layed, we ſay againe, and with as great cõfidence affirme as before; that all arguments brought to the contrary of this we haue ſaid, whether by the Ieſuits, or any other diſloyall ſubiect, they be mere vntrue Sophiſtications, and therefore not to be beleeued. And as for the labour which Fa: *Parſons* hath beſtowed, in citing of authors, hee hath done, but as Ma: *Lyſter* did in his Libell of ſchiſme, labour about a matter not in controuerſie, alwayes flying the true point of difference betwixt vs. For in all the worke of *Important conſiderations*, the Popes indirect authority *in temporalibus* is not called in queſtion, nor any one word ſpoken thereof; neither is the power of depoſing Princes examined or medled with-all, onely therein we complaine of treaſonable practiſes, and attempts againſt our Prince, and ſtate, by ſome of her diſloyall ſubiects, & of falſe ſubordinations, and informations to his Holines; whereby ſome Popes haue been drawne to conſent, and enter into ſuch inconuenient courſes. And what we ſpeake of reſiſting the Pope, is not in reſpect

of

of his eccleſiaſticall authority (whereof we onely ſpeake,) but of hoſtile inuaſion, againſt which to defend our ſelues, and Country, we are taught by the very law of nature, without reſpect of perſon, or intention of the Inuader, as I ſhall ſhew manifeſtly in the aunſwer to that poynt obiected. By this you may ſee, whether the reaſons, and authorities alledged by Fa: *Parſons*, be not ſophiſtications, and falſe arguments (as he vrgeth them, and draweth concluſions from them,) in that he proceedeth vpon a falſe ground, and maketh thereupon vntrue illations. Becauſe forſooth the Pope hath *indirectam poteſtatem etiam in temporalibus* (according to the common opinion,) that is, ſuch power as is neceſſary for the reformation of the ſubiects of Chriſtes Church; therefore if he goe about to transferre *gentem in gentem*, (which is onely a power belonging vnto almighty God) or to inuade with weapons in hoſtile manner, he is not to be reſiſted. This is the concluſion he would, and muſt inferre vpon the reaſons, and authorities alledged by him; or elſe he proueth nothing againſt vs. VVhich concluſion how falſe, and abſurd it is, both againſt the law of Nature, and common practiſe of the world, I leaue euery man of wit, and wiſedom to iudge.

Now whereas in the 4. point, he vrgeth againſt vs theſe words, *that if the Pope ſhould come in perſon with an Armie, where we are, vnder pretence to eſtabliſh catholick Religion by force: we would oppoſe our ſelues againſt him, and ſpend the beſt blood in our bodies in that quarrell, &c.* and termeth it a braue, and reſolute proteſtation againſt the Pope. This fellow was aſhamed to relate, what we had ſpoken concerning our obedience, and loue to the Sea Apoſtolick immediatly before, which was, *that if eyther his Holines ſhould come in perſon, or ſend ſome* Damianus *or* Auguſtine, *&c. we would lye at his, or their feete, and defend with them the Catholicke fayth by ſacred Scripture, and authority of the Church, though it coſt vs our liues.* This ſaying (which cannot but ſhew our ſincerity towards Gods Church, and Vicar generall to all charitable men) this good Fa: left out of purpoſe, ſnatching onely at our heeles like a Cur, and taking the ends of ſpeeches to cōment vpon at his pleaſure.

But

But to ſhew you that Fa: *Parſons* cunning wit cannot infringe our proteſtation (as hee termeth it) of reſiſting the Pope, if he come with Armes to inuade, though with pretence of Religion; you ſhall vnderſtand firſt, that (as wee haue often ſaid) euery man is bound by the law of Nature, to defend his life, his Country, and freedome of both. Vpon which irrefragable ground, I doe inferre this ſequell: that if any man in the world, vnder what pretence ſo euer, doe enter the bounds of my Country, with fire, and ſword in hoſtile manner, (by which of neceſſity, ſpoile of my Country, ſubuerſion of the ſtate, oppreſſion of Innocents, loſſe of my life, or friends will enſue) I am not onely patronized therein to defend my ſelfe, friends, and Country, oppoſing my ſelfe againſt ſuch euils, but alſo am bound thereto. Neither therein can I iuſtly be ſaid to reſiſt, or impugne the Catho: Religion, or defend hereſie, in that I onely ſtand directly for that, which the law of nature bindeth me vnto. And if any hinderance thereby of Cath: Religion ſhould follow, it were not to be imputed vnto me, not intending any ſuch impeachment, or damage to Gods Church, nor doing any act, which of it ſelfe tendeth to any ſuch end.

Secondly, it is well knowne vnto me, that Chriſt hath left other meanes, by preaching, teaching, and good example of life, for the conuerſion of Infidels, Hereticks, or ſinners, and to me it is not knowne, that Chriſtes will is, that my Countrey ſhall be conuerted by the ſword, and not by his word, and ſuch other holy meanes: Yea, it rather appeareth vnto me, that our relapſed Country is to be conuerted by the way, and meanes that Chriſt himſelfe, and his Apoſtles vſed, and not by ſuch bloody, and deſperate courſes. Therefore I may, and am bound, rather to cleaue vnto that meane, then to any other extreame, or vnnaturall enterpriſes. Thirdly, we ſee by practiſe, that GOD hath euer diſfauoured ſuch attempts, to the admirable preſeruation both of her Maieſtie, and our Country, which may giue vs iuſt cauſe to think, that God is not pleaſed with ſuch violent courſes.

Fourthly, whatſoeuer cauſe may be in a forrainer, or in the Pope himſelfe to impugne, or inuade our country, which

may make his quarrell iuſt, and lawfull on his part, yet am not I to take notice thereof. Yea, though the cauſe were euidently iuſt in my knowledge, and conſcience, yet I am not bound to leaue my countrey, and aſſiſt him. For the common good of my country, and weale thereof, is to be preferred before the particuler right of any perſon vvhatſoeuer. And hereupon it falleth out, that many times the inuader or oppugner, hath iuſt cauſe to inuade with armes, and therein doth no iniuſtice; and yet for all that, on the contrarie ſide, the defendants may iuſtly by force of armes keepe, & defend themſelues, and countrey, from ſuch hoſtile incurſions, their liberties and country beeing more deere vnto them, then the righting of any particuler parſon.

For if a priuate perſon, poſſeſſing goods or lands in controuerſie, be not bound in conſcience to forſake them, and deliuer them vp vnto the owners (who by ſentence of law hath recouered them) vntill ſuch time as by execution of the ciuill Magiſtrats or ſherieffe, the poſſeſſion thereof be giuen from him, what reaſon is there that a whole country, wherin alwaies are many innocents, not guilty of any iuſt cauſe of ſuch oppreſſions, ſhould yeeld vp their rights, and become ſlaues and vaſſalles to forrainers, looſing the rights and priuiledges of their country?

But you will ſay vnto me, that *neyther the Pope is a forrayner in reſpect of his authority, and dominion, extending ouer the whole world, neither is this cauſe, beeing Catholicke religion, his particuler right, but the right, which ought to be in euery creature.* To the firſt I aunſwer, that notwithſtanding that the Pope, according to his ſpirituall authority, might be ſaid to be no forrainer, yet if he come as an Inuader, vnder what pretence ſoeuer, hee may be ſaid to vs a forrayner, in that his power conſiſteth of forrainers, and cruell ſouldiers, by whoſe villanie, many miſeries and oppreſſions, were ſure to light vppon innocents, and vtter ſpoyle vpon our whole country. Neyther were I bound to belieue the Pope, though hee ſhould affirme the contrary; becauſe the wills of ſouldiers, (by whō ſuch villanies and oppreſſions would be committed) could not be in his power. And therefore I ſay, that if the Pope could

could bring Chriſt with him in perſon, or an army of Angels, whereby we might be aſſured, that reformation ſhould follow without oppreſſions, or extreame miſeries and calamities: then we might take part with him: but if he come with an armie of men, (and ſuch men as ſouldiers are, whom all villanies follow) he muſt not blame vs, if to auoyd ſuch euils, we ſticke to the law of nature, and defend our ſelues, our Prince, and country. And heereupon it is, that we ſay wee be perſwaded, that prieſts of what order ſoeuer, ought not by force of armes, to plant or water the Catholick faith, but *in ſpiritu lenitatis, et manſuetudinis*, to propagate and defend it: conſidering the inconueniences, which follow armes, and inuaſions, and the little fruit, that commeth thereof, or the ſmall number of Catholicks that ariſe thereby, ſo little good example of vertue beeing giuen by ſouldiers, eſpecially Spaniards. Yet by the way I may not omit to note againe Father *Parſ*: his perfidious dealing, in diſplacing of the word *defend*, ſaying, that *no prieſts ought to plant, water, or defend*, vvhich followeth not in our ſentence. For a man may by armes ſomtimes defend a thing got, which by armes he could not iuſtlie get.

As for example, Munks or religious men, may not get themſelues Monaſteries or lands by force of armes, but hauing iuſtly got them otherwiſe, and hauing an abſolute authoritie within their precincts, they may by force keepe them from ſuch forrainers, as vniuſtly inuade thē, if otherwiſe they cannot. So may and ought religious men, and prieſts, to defend catholick countries from the incurſions of the Turke, Infidels, or hereticks, as oft times they haue done. But it followeth not therfore, that they may goe into the countreys of Infidels in hoſtile manner with armes, onely to plant the catholick faith by force. But this is after the old faſhion of Fa: *Parſons* iuſt dealings.

I could heere vrge him with an obiection, which would pleaſe him but a little; to wit, that if euery man be bound to aſſiſt the Pope, inuading as he would haue him, it is for that the cauſe he pretendeth is iuſt. And then doe I ſay *ſecundum magis, et minus*, that not onely the Pope, but euery Prince, or

ether perſon, comming with force of Armes into any Countrey is to be receaued, and aſſiſted by the inhabitants, and ſubiects of the Country, if his cauſe be knowne to be iuſt vnder payne of deadly ſinne. Which if it be true, why then did not *his great Maieſtie of Spayne*, in *Paule the fourths* time, reſtore *Naples* vnto the ſea of *Rome*, when as *Caraff* inuaded the ſame with force of armes? The world will ſay, and the Pope himſelfe will affirme, that he hath more right thereto, then the Spaniard: how chaunced it then that hee kept it by force frō the Pope, & ſtill doth? See what confuſion would follow Fa: *Parſons* doctrine.

But he will ſay, that religion is not onely a matter of iuſtice, but alſo of neceſſity, binding all men thereunto. To this I aunſwer, that though it be a thing of neceſſity, yet is not this neceſſity of force, or compulſion, but vpon election, as Chriſt left it: and euery man hath in his free will, whether hee vvill accept of Gods grace offered, or no. Neither can any law, or neceſſity in the world, contradict or impeach the law of nature, borne with man, and alwaies remaining in him.

To the 5. poynt obiected by Fa: *Parſons*, wee haue ſaid ſufficient already, for our honeſt and lawfull excuſe, in blaming or condemning of ſome actions, done by worthy men, not thereby defaming, or condemning ſuch perſons, but ſuch acts, as errors, in theſe worthy perſons. Which is not (as hee falſly affirmeth) to caſt any fault vpon any worthy perſon or Martyr, or to defame them in any ſort: ſith the facts imputed vnto them, were too too well knowne vnto the ſtate, and too publique vnto the world. Whereby wee were but conſtrained to purge our ſelues, as guiltleſſe of any ſuch matter; rather chooſing that the fault that was, ſhould fall vpon particuler men, dealers therein, and ſo knowne to be to the world, then vpon the whole company of innocent prieſts, & Cath: vvhich was (I thinke) but according to the rules both of iuſtice and charity.

And whereas it is ſayd, that if ſome of vs had beene of the counſell, and knowing as much as we doe know, wee ſhould haue giuen our cōſents to ſtraight lawes, for the ſuppreſſing, and preuenting of ſuch wicked deſignements; you muſt vnderſtand,

derſtand, that this is deliuered but as the particuler ſpeech of ſome few, and not of all in generall (as Fa: *Parſons* falſly ſetteth downe.) Neither did we ſay, that we would haue giuen our conſents to that, which hath beene done againſt Catho: as he malicioufly peruerteth our words, but onely to ſome ſtraight lawes, for the ſuppreſſing and preuenting of ſuch wicked deſignments. Which I thinke any good Commonwealths man in the world, of what religion ſoeuer, vvould haue done, and could haue done no leſſe, then haue yeelded, and giuen conſent to make ſome ſtraight lawes for preuenting the ruine, and ſubuerſion of his prince and country, vnleſſe he had beene perfidious vnto his prince, and trayterous to his country.

But by your leaue Fa: *Parſons*, theſe lawes ſhould haue haue been made to haue brideled ſuch good fellowes, as your ſelfe, and others, that haue dealt ſo perfidiouſly with theyr prince and countrey, and not generally, againſt all prieſts and Catholicks. And we perſwade our ſelues, they had not been made ſo generall, if her Maieſtie, and the ſtate, had ſeene into the rootes of ſuch proceedings, and knowne that they had growne only from ſome few particuler perſons, ſuch as your ſelfe, and not from the body or moſt part of prieſts, and Catholicks. Which the ſtate could not ſee into & diſcerne from the beginning, beeing ignorant of the diſtinction which ought to be made betweene vs and your fellowes: and therfore is not ſo much to be cried out againſt, and defamed for tyrannie (this ignorance conſidered) as by you her highneſſe, her lawes, and gouernment haue beene traduced: making your ſelues thereby, and by others, the wicked enterpriſes, the principall, and chiefe cauſe of all ſuch ſtraight, and bloodie lawes. But rather is her Maieſtie, and the ſtate to be excuſed, and implored for more pitty and compaſſion towards vs for the time to com: ſith they now ſee farther into the true rootes, ſprings, and cauſes, from whence, and from whom ſuch attempts haue come.

Neither is Fa: *Parſons* recapitulation of ſome lawes made, and ſome executed before their comming into England, a ſufficient excuſe; becauſe it is well known that her Maieſtie,

copy 1

and the ſtate, was diuers times (as by the *Important conſiderations* you may ſee) irritated by ſundry vndutifull attempts of her ſubiects, and forrainers together, before ſhee made anie bloody law at all. And there are many pregnant preſumptions, that the Ieſuits fingers were medling in ſome, or moſt of them. For there be Prieſts, who haue heard Fa: *Parſons* (when they were Scholers in *Rome*) make ſet Lectures for a whole Lent, (as I remember) of all matters, which had happened from her Maieſties beginning of her raigne: In the diſcourſe whereof he was ſo ready, and could deſcend ſo farre into particuler plots, and intentions of plots, which neuer came to paſſe, and were vnknowne to her Maieſtie, and the ſtate, (as in the practiſe concerning the Earle of *Northumberland*, and the like) that you would ſweare, he or his, had been in the boſome of euery ſuch plot, and deuiſe.

To the ſixt, and laſt point brought in prepoſterouſly, as he commonly vſeth to doe, taking his bits by ſnatches heere and there to make vp his gallymaufrey, it deſerueth no other aunſwer, then hath already beene giuen, it being no other, but a fond exaggerating of his old common points, with exclamation, and bitter words; without reaſon, or proofe of any one abſurdity, or vniuſt vntruth deliuered by vs. Which argueth his ſpirit to be more fraught with ſpite, then power, or ability. We will not aske him, which of the ſeauen deuils rayleth, and biteth with ſo many bitter words, and falſe calumniation vniuſtly, and vntruly againſt vs, but hartily pray God to deliuer him from all incurſions of the deuill, and all Atheiſme, and Machiaueliſme, that he may ſincerely ſee, how he hath offended God by his plots, and practiſes in abuſing his poore afflicted Church in our Country, and ſetting diſſenſion, and diuiſion in his Clergy, for the compaſſing of his policies, and deſignes, which ſo long as he, and his ſhal practiſe, we cannot but ſtill intreate Cath: to forbeare the ſending of their children vnto the ſchooles, where ſuch maiſters, as Fa: *Parſons*, and his aſſociates, ſhall be teachers, and gouernours: but rather to ſend them to other Vniuerſities abroad in other Countries, vntill God ſhall prouide better for vs. And thus we will end our aunſwer, vnto the firſt Chapter, in which

which we haue beene ouer long, and tedious, becauſe of the diuerſitie of matters hudled vp therein by Fa: *Parſons*, after his accuſtomed manner, deſiring the Reader to beare with vs therein, in that we were willing to open ſome things more largely, that ſuch as were ignorant, or not ſo well acquainted with theſe our affaires, and the true cauſes of them, might ſee the better into the very grounds of all, which being ſo largely deliuered in this firſt chapter, we ſhall with more facility, and more briefly paſſe ouer the reſt that followeth: alwayes (as occaſion happeneth) referring you to what is deliuered at large in this firſt treatiſe.

An aunſwer to the ſecond Chapter, concerning our pretended paſſionate ſpirit, in the manner of the handling of our former arguments.

FA: *Parſons* his 2. Chap. containeth little in ſubſtance, but what hath beene ſaid in the former, and is at large by vs aunſwered: onely hee hath taken a little paynes, in ſpeaking largely in his owne prayſe, & to the commendation of ſome others of his owne order; becauſe they want good neighbours to aduaunce, and extoll them; and in gathering together of ſome cholerick words, heere and there deliuered, in ſome of our former bookes. In which kind of ſtyle, although he, and ſome of his deſerue the garland; yet he omitteth not to make the beſt ſhew of aduantage thereby, that he can againſt vs, not looking back into himſelfe, and his owne moſt bitter ſpeeches, no leſſe full of gall, and choler, & much more vntrue. Wherefore to aunſwer that point, without farther particuler repetitions of euery word ſpoken in heate, which yet are but to be attributed vnto the natures of the Writers, or rather in very deede vnto the vniuſt, vnconſcionable, and irreligious dealings of Fa: *Parſons*, and other his aſſociates, with the *Archpriеſt*, againſt vs, whereby the natures of very good men, ſomtimes may be ſtirred vp to heat, and choler, (as you may ſee in S. *Hierom* againſt *Ruffinus*,) & not to the whole company of our brethren, though as the prouerb is, Looſers ſhould haue their words. To anſwer this,

I ſay

I ſay, we will beſtow a little paines in collecting this good Fa: patient, and charitable words, and phraſes vttered againſt vs, in this worke of *Manifeſtation*, and place them by themſelues in the end of this treatiſe; deſiring his Fatherhoode to ſet the Hares head againſt the Gooſe giblets: and then conſidering the innocencie, and iuſtice on our parts, and the wrongs, and oppreſſions we haue receaued from him, & his: I hope the indifferent Reader will the rather beare with the exceſſe of choler, vttered by ſome of our brethren in zeale of iuſtice; the iniuries offered, exceeding farre the meaſure of heate on our bretherens part. But yet becauſe ſome things may happily occurre in this Chapter, which the Reader may be deſirous to be ſatisfied in: wee will briefly examine the chiefeſt points of moment therein, though (beleeue me) they be ſo confuſedly hudled together, that the paines are greater to marſhall them into any good order, then to aunſwer them. In the entrance to this Chap: (after his old accuſtomed manner) he poureth vpon vs ſtore of choler, out of his diſtempered ſtomack; as, *ſpite, rancour, enuie, malice, deſire of reuenge, inſufficiencie in wiſedome, learning, and all other vertues, carried away with furie, paſſion, and rage of reuenge; not caring what, or how, or of whom they ſay any thing, ſo they may vtter their gall, and diſgorge their choler, vpon them whom they enuie, feare, or hate*. Theſe are the preparatiues to his diſcourſe, whereby you may perceaue, what cauſe this man hath to exclaime, or take aduantage of the bitter phraſes of ſome of our brethren. But to leaue him in his fumes: in the 20 page, after hee had related ſom ſpeeches, deliuered in the preface to the *Relation of Wiſbich*, againſt a letter of the *Archpriеſt*, he ſetteth downe the *Archprieſts* words therein concerning that point, & calleth it a mild, and an humble kind of writing. Which being examined in the *Hope of peace*, and conuinced to be full of vntruthes (and therefore rather to be tearmed, a cunning clawing Epiſtle, & couerture of falſhood, then mild or humble,) we remit the Reader thether for his further ſatisfaction therein. As touching the ſpeech of *Fa: Weſton* deliuered to M. *Dolman*, which he alledgeth in the 20 leafe, and of his recollecting himſelfe with his aſſociates vnto prayer, his framing

ming of his countenance to weepe, and of M. Doct: *Bauands* like ſhew; (which he moſt highly commendeth as religious, and full of piety, and humility, and blameth vs of contempt, in the relating thereof, and diſliking thereat) you muſt vnderſtand that there is no good thing, or action in the world, but it may be abuſed; neither doe any men vſe more oſtentation of deuotion, and humility, then hypocrites, and ſuch as ſeek moſt to deceaue. Did any man ſhew greater reuerence in outward behauiour to Religion, and religious men, then *Nicholas Machiauell*, as all men report of him? And yet hee was, but an Atheiſt inwardly. Therefore not the bare actions of themſelues, (which may be indifferent eyther good or bad,) but the manner, and intention, with all other neceſſary circumſtances, muſt be conſidered. For if any circumſtance be faulty, the action is thereby vitiated, though otherwiſe good of it ſelfe. *Bonum eſt ex integra cauſa, malum autem ex quolibet defectu*. If then the intentions, or circumſtances of theſe extrinſecall ſhewes of piety, or deuotion were to euill ends: how can the actions be ſaid to be good, humble, or religious? Is it Religion or deuotion to pray, that a man may meet with another mans purſe by the high way ſide? Doubtleſſe no, but an abuſe of prayer, and yet prayer is good in it ſelfe.

Theſe actions then of Fa: *Weſton*, tending to the oppreſſion, & defaming of his fellow priſoners (as we haue ſhewed manifeſtly in the former chapter) could not be termed humble, deuout, or religious; but an abuſe thereof, and therefore iuſtly taxed as ſuch, in the *relation* of thoſe ſtirres. And as for his faire ſhew vnto *Ma: Doleman, that if the reſt would be perſwaded, he would giue ouer, and meddle no further*, it was but a meere ſhift, as the euent afterwards ſhewed, and as you may ſee by the former chapter. Beſides, Ma. *Dolman* can wel teſtifie ſo much, and my ſelfe alſo, who vrged this point preciſely vnto him, but could draw him to no indifferencie. And when I had preſſed him earneſtly therewith, he ſhifted mee of vnto the reſt, whom he knew to be ſo ſetled by him in that courſe, that it was bootleſſe for me, or any other to deale with them therein.

But I would demaund of you Fa: *Parſons* this one queſtion: If father *Weſton* were ſo vertuous, ſo humble, and ſo religious, as you would make the world thinke him to be, why (I beſeech you) did he not humbly imitate the example of S. *Gregory Nazianzen*, who beeing lawfully choſen Biſhop of *Conſtantinople*, without either faction, or ſedition, yet when he afterwards perceiued contention to ariſe amongſt the Biſhops about him, (though vniuſtly) he voluntarily departed, vſing this ſpeech of *Ionas* the Prophet, *Si propter me orta eſt hæc tempeſtas, proijcite me in mare*, rather chooſing to preiudice himſelfe, then that tumult and contention ſhould ariſe in the Church.

Doubtleſſe, if Fa: *Weſton* had been a man of ſo rare humilitie, as heere Fa: *Parſons* affirmeth, he would haue departed from that faction, how violent ſoeuer they had been, and rather then ſuch ſcandalous ſtirrs ſhould haue beene cauſed by ſuch emulation for him, to the infamy of ſo reuerend a place, as *Wiſbich* was before that time, and the infinite hurt of our poore afflicted Church in England, hee would (I ſay) haue withdrawne himſelfe from them, and choſen rather to haue liued in a hole, then to haue referred the matter to his copartners, &c. *if they be pleaſed, I am content.*

If S. *Gregory* had ſtoode vppon ſuch termes, concerning thoſe Biſhops, that tooke his part, when (I pray you) would there haue beene an end of thoſe contentions? No, no, there was no ſuch ſpirit of humility in Fa: *Weſton* as you talke of, but contrariwiſe, too too much deſire of rule, and preheminence. I pray God he may proue more humble in all his life to come, then hee ſhewed himſelfe to be, in thoſe garboyles. Touching Ma. Doctor *Bauand*, I know hee will not denie, but that the ſecond, or third day after his beeing at *Wiſbich*, he much diſliked the violent proceeding of fa: *Weſtons* part, and complained of the impatience, and importunity of ſome of them, ſaying that they were ready to pull his cloake from his backe, becauſe hee would not heare their clamors. Howſoeuer he grew afterwards to fauour them, and their proceedings, let him looke to it. It is true, that ſince that time hee hath proſecuted ſome matters, further then any man in conſcience

ſcience could doe, (ſo hath affection blinded, or ouer-ruled him) as by a letter written by him in the Ieſuits behalfes, I haue ſhewed in the firſt chapter.

Concerning Fa: *Garnets* politick dealing in thoſe affaires, then, and in diuers other ſince, I referre you alſo to the firſt chapter of this Reply, to the *Relation* it ſelfe: and to all thoſe bookes that haue beene written of our late troubles. Wherin if you finde not ſtore of policies, and ſuch as (I thinke) may beſeeme a right cunning politician: blame my iudgement, as very meane, and weake. And therefore as in the beginning I ſaid, ſo ſay I ſtill, that no wiſe man will meaſure euery man by euery good action that proceedeth frō him, or euery good word he vttereth, but meaſure his actions and words by their ſequels, & circumſtances. Becauſe euery defect diminiſheth the good, and corrupteth the beſt morall deed of man. Otherwiſe, we might truly ſay, hypocrites were the beſt men, becauſe commonly they do (at the leaſt publiquely) the moſt morall good deedes.

VVee may not omit heere the great humilitie hee alſo noteth in this Fa: *Weſton*, for his promiſcuall ſitting at the table, ſometimes heere, ſometimes there, as it pleaſed him, leauing his proper place, which was beneath Ma. Doctor *Bagſhaw*, and Ma. *Bluet*, which in the *Relation* is iuſtly condemned. For before this, there was much murmuring amongſt his aſſociates, that he was not preferred vnto the higheſt place, before the foreſaid two prieſts: which becauſe hee could not obtaine, hee framed that new faſhion of ſitting, (as nouelties alwayes follow pride) thereby (vnder a colour forſooth of humility) to take away the note of his minority, to the aforeſaid Doct: and M. *Bluet*. And let not *Fa: Parſons* after his accuſtomed manner, ſay, that this is a malitious interpretation of his humble act; for nouelties neuer follow humility, but pride, and diſdaine. Neyther can he auoyd the note of nouelty in this action of *fa: Weſton*, becauſe religious men vſe ſuch manner of ſitting in their Monaſteries. For to introduce into the ſecular Clergie, thoſe things which may be fitly vſed of Friers, and Monkes in their Monaſteries, were both a nouelty, and ridiculous. And ſo we account of this

particuler action of promiſcuall taking place at meales, reſembling the Puritans conſiſtories, where there muſt be no Biſhop, nor degree, but a democraticall brotherhood all alike; which the Church of G O D hath euer deteſted in her Clergie. But if this humble Father would haue ſhewed true, and ſincere humilitie indeede, he ſhould haue betaken himſelfe to his true place (in that hee was a *religious* man) & haue ſet himſelfe beneth all the prieſts there at the nether end of the table. Neither could bee in iuſtice challenge any higher place, beeing a priuate religious man in his order, and no prelate, as Father *Parſons* would haue him to be, becauſe he had beene his ſubſtitute in England, ouer the Ieſuits, but neuer *Prouinciall*, though wee termed him ſo, in that he was his delegate. For his ſaid ſubſtitution ſurceaſing, hee was but as before, a priuate *religious* man, whereas the other prieſts were & are *verè paſtores*. And euery man knoweth, that the place of a paſtor is aboue any priuate religious man, though of curteſie ſomtimes they may, vpon opinion of their ſanctitie, giue ſuch a place vnto them.

John as good as Thomas.

In the 22. leafe hee talketh of wonderfull folly in vs, and paſſionate proceeding, in telling you of the greatnes of that ſocietie through all Chriſtendome; that many great men, both of the Laitie and Clergie were Ieſuits, & Ieſuited: and that fa: *Parſons* was an eſpeciall man with the king of Spaine, the Pope, and Cardinals. All which make againſt vs, as hee ſaith, and ſhew fa: *Parſons* vertues and good parts, and the great reuerence, & eſteeme of the whole Societie. A ſtrange folly ſure this is, Cardinall *Wolſey* was a great man with King *Henry* the eyght, with the Emperour *Charles* the fift, vvith the King of Fraunce, and other great Princes, and for a time he could doe great matters with them all; *ergo*, Card: *Wolſey* was a vertuous and holy man. Stay there Ma: *Parſons*, you will not ſay ſo. Frier *George* in Hungarie was a great man with the Emperour ſomtimes, and with other Princes other times, and ruled all the country at his pleaſure, *ergo*, a good & vertuous man? It dooth not follow. Fa: *Parſons* is, or hath beene a great man with the King of Spaine, deceiued the Pope, abuſed Cardinall *Caietane*, and other princes, & many great

great men, haue had a better opinion of him then hee deſerued, whereby he hath been reputed for a more honeſt man, then he proueth; *ergo*, fa: *Parſons* is a Frier *George*, or *Wolſey*. Doth not this concluſion follow as fitly, as the other?

Haue not many times bad & lewd men wonne great fauor and credite both with Popes and other Princes? What great folly (I pray you) was it to tell you, that father *Parſons* could doe much with the Pope, or other great men with his iugling; or that he was great with the king of Spaine, by reaſon of his practizing vnnaturally againſt his owne Country in his behalfe? or what folly is it to tell you, that his Order is very powerfull in all Chriſtendome? Indeed it is a bugge to many faint-harted Catholicks, yea, and to ſome of our brethren to: who ſeeing their greatnes, are afraid to encounter with them, though their cauſe be neuer ſo iuſt. But let them be as great as they can: the greatnes of their order, & power thereof, gaineth not ſanctitie to euery member. I pray God that the conceit thereof, make not ſome of them be bold in going ſtill forward with their moſt wicked deſignements: which howſoeuer they ſhall preſume to attempt, they ſhall (by Gods grace) find ſuch, as both dare, and will, to theyr powers, withſtand thoſe their indeuours, notwithſtanding all their greatnes.

As for the auerring of ſome great men to haue beene Ieſuits, or Ieſuited, it is certaine, that many great men haue too much fauoured them, through an opinion of their ſanctitie. VVhereby ſome times they haue beene the eaſier drawne to like of their proceedings. But that euer any of vs ſaid that Cardinall *Allen* was a Ieſuit, it is an vntruth of a Ieſuit: and the ſame I thinke of Doctor *Saunders*, and Doctor *Briſtow*, though they might be too much affected towards them, vpon ſuch an erroneous opinion. But as for *Don Bernardino Mendoza*, it is known, that he was wholy affectionate to thē, and it is but an ordinary courſe with the Ieſuits, to bind both noble men and women, and others alſo vnto them by vow, and yet leauing them in the world to be their inſtruments, of which kind in both ſexes, I could name ſome in our owne Country. And therefore it is no ſtrange thing to charge the

Ieſuits to haue men in the world abroad that are theirs, and bound to them in vow, and therefore may be termed Ieſuits. For what doth incorporate into a religious body, but the vowes thereof, amongſt which obedience, is the chiefeſt.

Touching the relation of matters obiected againſt our friends in *Wiſbitch:* there was no more folly therein, then is in clearing any innocents of falſe matters obiected againſt them, or for Fa: *Parſons* to lay downe obiections, vrged againſt himſelfe and his friends, and to goe about, to aunſwer them. And as for the diſorders obiected, if they be not ſo to the full aunſwered, that all note of folly thereby is ſufficiently taken away, and that with the diſcredite of ſome of his ſubiects, chiefe actors in ſuch vncharitable, falſe, and vniuſt accuſations; let them vrge them a new, and proſecute them, either *iuridice*, or by writing, and we will be ready to aunſwer him at euery turne, to his diſcredit.

In the 23 leafe, he ſetteth downe certaine propoſitions, giuen vp vnto the arbitratours in *Wiſbich*, at the firſt meeting about thoſe ſtirres; by which articles (he ſaith) *the quiet part meant (as you may ſee) to haue matters quietly, and ſecretly decided, and the defects, and diſorders, which had beene cauſe of the ſeparation, to be vttered modeſtly by common conſent, and no mans fame publikely hurt*. This aſſertion is ſo falſe, as Fa: *Parſons* cannot but know it to be falſe. For (as in the former Chap: we haue ſet downe, and is declared in the Relation) before any ſeparation was made by them, they had by letters, and meſſages ſpred abroad into all coaſts, infamous ſlaunders againſt the vnited part, and at their very ſeparation, prefixed the cauſe of their retire to be for ſcandalls, and mortall ſinnes. How then was it poſſible, that matters could be ſecretly examined, *without hurt of any mans fame*, when as they had defamed them long before, & publiſhed the ſame to the world? And as for the articles, the very firſt of them (to omit the reſt) contayned ſuch a condition, as might haue tyed the arbitratours to haue ſtayed 7. yeeres, to heare an end of their fiddle-faddles, euery foote faining new accuſations, though nothing to the purpoſe, to delay time, and weary the arbitrators. Beſides, by the courſe of their conditions propoſed,

they

they would ſeeme but to haue tied themſelues to haue beene enformers, and not accuſers; ſo that the arbitrators ſhould haue proceeded by way of interrogations, to examine men vpon queſtions without accuſers; which kinde of dealing how vniuſt, and vncharitable it was (being both againſt the law of iuſtice, and charity, to vrge men againſt themſelues without accuſers) let euery man of vnderſtanding iudge. To preuent theſe inconueniences, our friends ſet downe foure other articles, which he afterwards mentioneth. The firſt is this, viz: *we require that ſatisfaction be made for the ſlaunder, and diffamation ſuſtayned by the breach, if ſufficient cauſe cannot be proued for their ſo doing*. Vpon this Fa: *Parſons* maketh a marginall note of ſatisfaction deſired for things paſt; and proſecuteth the ſame afterwards, as if it had beene a hainous matter, for Prieſts being defamed, to require ſatisfaction, when the diffamation is paſt. I would faine know when men ſhould demaund ſatisfaction, if not when wrongs were already done. I am ſure a man can demaund no ſatisfaction before the wrong be paſt; for before it be paſt, it is no wrong. Whether then in demaunding of ſatisfaction, when no iuſt cauſe could be proued againſt them, they did otherwiſe then any men in the world might in conſcience, and would doe, iudge you.

The ſecond article is as followeth. *Wee require that euery accuſation be ſet downe in writing vnder the accuſers hand*, ſub pœna Talionis, *if it be not proued*. This in the margent he calleth a threat to all accuſers; and in the ſame ſort alſo proſecuteth it in his comment. Whereby you may perceaue that the intendment of him, and his fellowes, was naught elſe but to ſlaunder, and defame, and to be bound to no ſatisfaction, for neuer ſo great wrongs offered. This is, and alwayes hath beene a familiar courſe with the Ieſuits, they muſt be tied to no law of iuſtice: to mention but the law *Talionis*, which puniſheth the accuſer, that vntruly, and vniuſtly accuſeth his brother, as a calumniator, was pety treaſon. Deeme by this, I beſeech you, whether it be probable in your conceite, that our brethren were guilty of ſuch deformities, and notorious enormities, as this man affirmeth; when as the accuſers durſt

not

not take vpon them the part of accuſers, with condition to doe the ſatisfaction, if they were found to haue wronged them by ſuch ſlaunderous accuſations. I am ſure where there is any iuſtice in the world vſed, this condition will not be taken, as a threat, but as an honeſt, iuſt, lawfull, yea, and neceſſary condition. Howbeit forſooth nothing muſt be iuſt, or lawfull, which pleaſeth not a Ieſuit.

The third article enſueth in theſe words. *Wee will aunſwer in all things according to the Canon law, ſuppoſing theſe men to be our lawfull Iudges.* This condition Fa: *Parſons* noteth in the margent, for a meere euaſion, and in the comment, a tedious progreſſe, by reaſon of delayes, and exceptions, which are ordinary in the courſe of the law. Belike this Fa: would haue you thinke, that becauſe our brethren would tie themſelues, and the reſt vnto iuridicall, and lawfull proceeding, as well in their aunſwering to matters obiected, as in the others accuſing; therefore they meant to keepe tearmes foure times in the yeere about them, or haue ſome ſet Court day, with *Crier*, and *Sumner*, once in a fortnight, or three weekes, or elſe to what end ſpeaketh he of delayes, and exceptions in the courſe of the Canon law? Or might not our brethren haue the priuiledges of the Canons, not to aunſwer, but ſufficiently accuſed by ſufficient witnes in law, and not by euery raggamuffin, ſuborned perhaps for the purpoſe? Or would they haue euery ſcullion in a kitchin a ſufficient witnes, and his teſtimony currant againſt a prieſt? Or would they haue the accuſers (as it ſeemeth) free to taxe them, without bond of ſatisfaction for the wrong, if they failed? If this be not his intention; why might not the Canons haue beene obſerued, *quoad ſubſtantiam* at the leaſt, and that ſpeedily without delayes, the arbitrators, and witnes, and parties being all preſent? But it was not delayes they feared, but the law, and iuſtice therof, which would haue lighted heauie on their backs, if they had proceeded: and therefore in very deede they and not our friends ſought all the delayes, and exceptions they poſſibly could.

The fourth article which he cauilleth at is this. *Wee will ſuſtaine any cenſure with this condition, that being cenſured by theſe*

theſe men, we may be ſecured thereby from all other cenſures concerning that matter. In the margent Fa: *Parſons* ſaith, this is a confeſſion with a prouiſo; and in his Comment he addeth, that it ſhewed their guilty conſciences, and how groſſe diſorders they had committed. A ſtrange ſequell this is, that this aſſeuration deſired, ſhould conuince them guilty of all, that was obiected. I verily take it in my vnderſtanding, that no men but fooles would haue done leſſe, to preuent double payment for one delict, if any ſhould haue beene proued. In a Communitie where many be, who could aunſwer for euery one in particuler? Therefore leaſt any petty matter might be proued againſt any one, hauing ouer-ſhot himſelfe at any time (as in deede there was one, againſt whom they ſeemed to except very much at that time, as a diſorderly perſon) yet afterwards returning to their part, he was a very honeſt man, though worſe then before, although as I am able to teſtifie vpon my oath, when he was with our friends, they neuer defended his errors, yea, ſome of them, the Doctor eſpecially, rated him more for them, then any in the houſe elſe did: for this cauſe, I ſay, and in the behalfe of this perſon, they required ſecurity from farther cenſuring afterwards, being once cenſured by the arbitrators. And this I thinke was but a reaſonable demaund in the ſight of any indifferent man. What needed the other part to haue ſtoode vpon this quirk, as the times are now in England, but eyther to haue cenſured the delinquent, and ſecured him, or if they could not haue ſo done, (which was no difficulty) then to haue remitted the cenſure, as they had pleaſed, which would haue beene ſufficient for their purpoſe? Now what folly there was in the ſetting down ſincerely of all theſe things in the *Relation* of *Wiſbich* ſtirres, iudge you, or whether indeede it doth not euidently note, both fidelity, and ſincerity in the writer of that ſtory, that he would omit no one thing of moment, whether making for the one ſide or the other, no ſhuffling, and ſhifting off of matters, concerning the truth, and deliuering falſhoods, as Fa: *Parſons* doth. And heere by the way, note a little folly in the good Father, that he would obſerue theſe matters as ouer-ſights, and aduantages for his faction, which

were indeede very reall verities, & did lay out apparantly the vniuſt, and vncharitable proceedings of fa: *Weſton*, and his adherents. For heereby any man of wit or reaſon will ſee plainly, that the foreſaid Relation of thoſe matters is moſt true, and ſincere, and thereby be ſecured, that he may not onely read the ſame (which the Ieſuits moſt feare, and giue warning of, as moſt dangerous) but alſo relie vppon the fidelity and truth thereof.

In the pages following, hee gathereth together bundels of ſharpe ſentences, and words vſed here, and there, as heate moued mens particuler paſſions, againſt the *Archp*: and Ieſuits. Which although I wiſh had been omitted, yet all things conſidered, the wrongs that the parties haue particulerly receiued at their hands for many yeeres together, as well as in generall, may ſomwhat excuſe their choler. But for the further aunſwer to this poynt, they ſhall be payed with theyr owne coyne gathered out of this booke (omitting the raylings vſed by Ma. *Lyſter* in his Libell, and fa: *Parſons* in his *Apologie*, and elſe where) and layd vp as in a treaſurie to be viewed together in the end of this reply, as before I haue promiſed. Now as touching ſome of the imputations to the *Archpriеſt*, as that of *writting falſe letters againſt his conſcience, or knowledge, or both*; his Letters to Rome before his inſtitution, doe manifeſt as much, and it ſhall be auowed when hee pleaſeth. For his forgery about his authority, terme it how you will, Ma: *Collington*, and Ma: *Charnocke*, two reuerend prieſts tooke him with the manner, and are ready to iuſtifie the ſame.

And concerning that arrogant ſpeech of Fa: *Parſons*, in the 25. leafe, the ſecond page, *that without the comming in of the Ieſuits, the moſt of vs had not been Catho: much leſſe prieſts*: it ſauoureth of too too much pride in arrogating ſo much to themſelues. For ſince their comming into England, where one hath been conuerted from hereſie to catholicke religion by the Ieſuits, I dare boldly ſay, aboue an hundred haue been conuerted by the Prieſts: yet neuer were the prieſts an hundred for one of them. No, no, the Ieſuits ſcorne to meddle ordinarily but with great perſonages, and men & women of wealth,

wealth, or great expectation. But the prieſts (making no diſtinction of perſons) deale with all ſorts, poore aſwel as rich. Whereby they bring more to Gods church, one of them, in a yeere, then any one Ieſuit in ſeauen. I know ſome one prieſt that hath reduced aboue an hundred in one yeere. All the Ieſuits in England (I verily thinke) neuer brought in ſo manie in the like ſpace ſince their firſt entrance. See then what a proud and arrogant ſpeech of father *Parſons* this is.

Beleeue me, if neuer Ieſuit had entred England, I ſuppoſe there had beene more Catholicks, then there now are, and with leſſe danger of lawes. And as touching our ſelues, for the moſt part of vs, as we were catholicks before we knew any of them: ſo might we haue beene prieſts though they had neuer beene borne. There were prieſts in England before they came hether, and will be heereafter, when peraduenture there will not be a Ieſuite in the world. But wee muſt giue them leaue for their time to ſet out themſelues.

In the page 27. hee taketh occaſion to ſpeake of our follie forſooth, in chooſing our meanes to compaſſe our intentions, and bring our matters to effect. And firſt of *The hope of peace*, he ſaith, that the meanes were contrary to the end, as tending rather to warre, by laying open many vntruths againſt our *Superiour*. I verily thinke, that he vnderſtood not the cauſe of the title of the booke, for if hee had, ſurelie hee would not ſo much haue miſtaken the matter as he doth. It was not intended as a meanes to procure peace: but rather to ſhew the iuglings of the *Archprieſt*, and fa: *Garnet*, the latter writing letters vnto a prieſt in the Clincke, to deale with Ma. *Bluet* and Ma. *Clarke* there, and Ma. *Collington* and others abroad to come to a peace, with faire offers, and intertayning treaty of conditions by two or three ſeuerall letters: and in the meane time the *Archprieſt* writing abroade moſt falſe, and vntrue things againſt vs, and our bookes to his aſſiſtants: which ſeuerall proceedings being ſo cõtrary, ſhewed what hope, or expectance wee could haue of honeſt dealing at their hands, or of any true & ſincere peace. This then was the intention of that booke, to diſcouer theſe iuglings, and therefore was it intituled *The hope of peace*, to ſhew that there

was no reall hope of any true peace to proceede from them. As for the folly committed in the other booke to the *Inquiſition*, once more I would intreate his fatherhood, to refer the cenſuring thereof vnto his betters, the worthy congregation of the *Inquiſition*, vnto whom it is dedicated and preſented. And as for his carping at the ſimilitude of the man caſting out deuils in Chriſtes name, I will let it paſſe for him to take his aduantage as he liſt, and make his owne expoſition. For I verily thinke, that euery wiſe man that readeth his interpretation thereof, will diſcouer more folly in him for his applycation, not intended by the Writer in that ſence but onely *a ſimili*, then in him that firſt alledged the example. And for our accepting, or ſeeking of fauour at the hands of Proteſtants, and our Gouernours in temporalities: I think no man can condemne vs therein, vnleſſe he will alſo condemne the practizes of all times of perſecution, both in the time of the law of *Moſes*, and alſo ſince Chriſt.

In the 28. page he citeth certaine words of the Epiſtle to the *Important conſiderations*, wherein it is affirmed, that *there is no ſinne ariſing vpon infirmitie, and frailty of man committed by an Apoſtata, an Infidell, an Hereticke, a Schiſmatike, an Atheiſt, caſt out of the fauour of God, and accurſed out of his Church, but a Cath: may fall into the ſame, and yet remaine conſtant in his religion to death.* This father *Parſons* affirmeth to be a falſe aſſertion. And therein ſay I, that fa: *Parſons* manifeſteth more folly, then all the follies hee noteth in all our writings, put thē all together; to ſay nothing of his ignorance or ſimplicitie. For it is a matter certaine, and *de fide*, that a man hath free wil vnto all kinde of ſinnes; and it is no leſſe manifeſt, that ſinnes of infirmitie, and frailty, neuer cut a man off from Gods Church. Neither can infidelitie, hereſie, or ſchiſme, be termed ſinnes of infirmitie or frailtie, but of malice. For no man can be an Infidell, heretick, or ſchiſmatick, without obſtinacie and pertinacity of will, which cannot be called frailtie. Therefore may a Catholicke commit of frailty any ſin that an Infidell, hereticke, or Schiſmaticke committeth: remaining ſtill a reſolute catholick. And this we ſee daily by experience, all Catholicks being not ſaints. See therefore vvhat learning

learning fa: *Parſons* dropped out heere, and what ſtore of wiſedome hee ſhewed in contradicting ſo manifeſt a truth. Now will I leaue the Reader duly to conſider, whether our follies in relating ſuch things as heere, and in the firſt chapter fa: *Parſons* obiecteth, being vrged thereto vpon neceſſity, in defence of our innocencie, be greater, or his, in cunning iugling, and ſhifting, alwaies flying the true and reall poynt of controuerſie, and carping at by-matters, and for his aduantage reporting our words, and ſpeeches falſly, and otherwiſe then they were deliuered by vs. Whereby we haue been enforced (as you ſee) to take him tripping, to his eternall diſgrace (if he haue any grace left) which we had not done, if his ouermuch boldneſſe had not made him run himſelfe out of breath, forgetting all truth, honeſtie, and ſinceritie.

An aunſwer to the third chapter, concerning our pretended follie, and preſumptuous ſpirit, in making to our ſelues ſuch aduerſaries as we doe.

IN father *Parſons* handling of this chapter, I cannot but wonder at his exceeding ouerſight, in that he admiring ſo greatly our follies, would ſo palpably diſcouer his owne. For what man I beſeech you of wit or vnderſtanding, would vrge the contradicting of our *Archpriests* vniuſt oppreſſions; our exclaming againſt the Ieſuits vncharitable courſes againſt our ſelues, and condemning their vnnaturall practiſes againſt their prince, and ſtate; our reſiſting of the King of Spaines attempts againſt our Country, our diſplaying the cruelty of Spaniſh Souldiers, & the tyrannie of their gouernment, to auert the minds of all naturall Engliſh men, from all vaine, and mad expectations of any good, by their inuaſions; as fooliſh occaſions giuen by vs, to make to our ſelues enemies of our *Archp*: the Ieſuits, and the King of Spaine? What great potent perſon is Ma. *Blackwell*, in the world, that he may not be contradicted, when hee doth amiſſe? Is it lawfull to reſiſt, and appeale from a Biſhop, an Archbiſhop, a Patriarch, and is it not lawfull to appeale from an *Archpriest*? Muſt iuſtice be afraid of bugges? If any irre-

uerent ſpeeches haue beene vttered, where they ſhould not haue beene, we are ſorry for it; and let your payment made to the full, in the ſame kind cancell ours. But otherwiſe for our proceedings againſt Ma: *Blackwell* our *Archpriest*, wee doe, and will defend them; and you in all your diſcourſe in his behalfe, ſeeme to draw more from vs vnto him, then euer was due to any ſubordinate *Superiour* in the world, vnleſſe you would put infallibility in euery gouernour, without the which, no ſuch bands can be, but that iuſt exceptions may be taken againſt them; and appeales there-vpon framed, & proſecuted, as you ſee in our caſe is admitted. Concerning your potent order; ſuch vizards are for children, and temporiſers, and not for men of our profeſſion: who ſhould in euery cauſe preferre iuſtice, and right, before potencie, and might. We know many in your order, to be apt to remember old quarells, and to pay home when aduantage, & time ſerueth, and we looke for no other at your hands. But what then? Shall we therefore deſiſt to proſecute iuſtice, and hinder your exorbitant endeuours? Shall I hold my tongue, becauſe Fa: *Parſons* may worke me a ſhrewd turne, if I come into Spaine or Italy? No, no, *non confundar pro anima mea, dicere verum*; I will (God willing) vtter nothing but truth, and neceſſary truth, and that ſhall out; let Fa: *Parſons* threat, what he can. And touching the Spaniards, they are profeſſed enemies to our Prince, and Country, and ſeeke nothing more, then our ſubuerſions. As they are Cath: in Chriſtian charity we wil loue them; but as enemies to our Country, we contemne them, and will with our bloods reſiſt them. And (as I ſuppoſe) we haue not onely right ſo to doe in reſpect of our Countries defence, but alſo *iure gentium*, in that they were the firſt breakers of the league betwixt vs, and them, as by their attempt in Ireland, in the yeere 1579. may appeare; to omit the plot of *Robert Rodulphi*, ſome yeeres before. But in this Fa: *Parſons* plainly diſcouereth his loue, and affection towards his Country, and what a treacherous minde he carieth towards his true, and naturall Prince: in that he ſeeketh to draw her naturall ſubiects, to keepe amity, and beare affection towards her profeſſed aduerſarie, and the onely enemie

mie of our Country: Howſoeuer falſe harted he be, yet was it a point of exceeding great folly for him, ſo openly to diſcouer the ſame, that now no man of wit or diſcretion, and loue to his Prince, and Country (which euery naturall borne Engliſh, is bound to haue) can iudge other of him, then as a profeſſed enemie vnto them both.

And touching the Colledges, and Penſions that are maintained, and giuen by the Spaniard (which he ſo oft inculcateth) we no whit thanke him for them, as things are handled, and occaſions thereby miniſtred of our greater perſecution at home, by reaſon of Fa: *Parſons* trecherous practiſes, thereby to promote the Spaniards tytle for our Country; and his hatefull ſtratagems with ſuch ſcholers, as are there brought vp: enforcing them to ſubſcribe to blanks, and by publike Orations, to fortifie the ſaid wreſted tytle of the *Infanta*: which courſes cannot, but repay vs with double iniuries, and wrongs, for the benefits receaued. If they had been ſincerelie giuen vs for Gods cauſe, without any ſuch vniuſt conditions; we ſhould haue cauſe to thank him, and euer pray for his regall proſperity. But being otherwiſe (as we haue ſaid) we cannot thinke it a poynt of ingratitude, not to reſpect his liberality therein. And whereas Fa: *Parſons* in the 31 page, laboureth to perſwade vs, that the King of Spaines intentions againſt our Country, were principally for the aduauncement of Cath: Religion; and that he neuer meant, or pretended in his life any temporall intereſt for himſelfe, to the crowne of England: he both iugleth with vs, and alſo ſpeaketh againſt his owne knowledge, and conſcience. Firſt, he iugleth by a notable equiuocation, in that he ſayeth, he neuer pretended intereſt for himſelfe, to the crowne of England, becauſe forſooth he meant it for his daughter the *Infanta*; a prety ſhift to play bo-peepe with. I pray you what eaſe ſhould haue come more to vs, by pretending it for his daughter, then if he had pretended it for himſelfe? And as touching his intention principally (as you ſay) for Religion: did not you Fa: *Parſons* affirme to diuers Scholers in Spaine, (who are yet ready to iuſtifie the ſame againſt you) that if the *Duke de Medina* had preuailed in 88. he had made no regard

of

of Cath: and that the ſtate of our Country was not knowne vnto the Spaniards, before you came to Spaine, and made them there-with acquainted: and that it was Gods doing to preuent that attempt, for our Countries good? Haue not you deliuered the like ſpeeches to the ſame effect ſince to diuers Scholers in Rome? Did not Fa: *Southwell* comming ouer to *Wiſbich*, vſe the like ſpeeches there of that attempt? Haue not our Scholers in Spaine diuers times heard the religious Preachers in open pulpit condemne their intentions, as not principally for Gods cauſe, but for ambition, & the like. How can you then aſſure vs of his principall intention for Religion? Haue not you in the hearing of diuers Scholers vſed theſe ſpeeches, in talking of the Spaniards attempts againſt our Country, viz: *It is no matter, let them alone, when they haue once ſubdued our Country, and ſetled the ſame, we will quickly thruſt them out againe*. A prety perſwaſion to children; but ſottiſh, and ridiculous in the eares of wiſe men. Yet did it ſhew your great regard eyther to one thing or other, ſo you might draw all to your deſire. You haue certainlie a very factious braine: and ſo that you may ſet men together by the eares, you care not. But to leaue theſe Spaniſh intentions, let vs proceede with you to other matters.

From the *Archpriеſt*, Ieſuits, & king of Spaine, he cõmeth vnto the Popes, and fourthly hee reckoneth that wee ſhould haue abuſed his holines that now raigneth, whom wee haue made (as he ſaith) our aduerſarie. And why forſooth? Becauſe we did not admit the *Archpriеſt* at his firſt inſtitution by the Card: protectors letters: and that we affirmed, that a *Breve* might be procured out of ſome office, without his holines knowledge: and that wee ſaid our two meſſengers, Ma. Doctor *Biſhop*, and Ma. *Charnocke*, were ill handled by Fa: *Parſons* procurement in Rome: and that his holines, beeing moued by the French Embaſſador, or Agent, was once determined to heare our ſaid two Agents, but afterwards diſſwaded by the Spaniſh Embaſſadour, and other meanes wrought by fa: *Parſons*. Theſe forſooth are the great matters that haue made his holines our aduerſary: which things becauſe they are childiſh obiections, and meere Pageants of folly

folly in fa: *Parſons*, ſcanned & anſwered, and iuſtified ſo oft in our ſeueral writings, I wil omit to be wrapped vp amongſt other his follies.

But concerning the other three Popes, viz. *Pius Quintus*, *Gregory the* 13. and *Sixtus quintus*, whoſe actions againſt our Country, by the inducements principally of the Ieſuits, and ſuch like, wee both diſlike, and wiſh neuer had beene: I ſee not how he can draw vs to any inconuenience in the vvorld, vnleſſe it be vnlawfull to diſlike any particuler action done by any Pope. For otherwiſe I am ſure, that by thoſe actions came no good, but much hurt: and I aſſure my ſelfe, that if the aforeſaid Popes had foreſeene the inconueniences, that haue enſued ſuch actions, they would neuer haue been drawn thereto. But they were deceiued & ſeduced by diuers, *Stukeley*, the Ieſuits, and the Spaniard, who ſhould haue been named firſt, as beeing the firſt and the laſt, in plotting of all miſchiefes againſt our country. Neither is it ſtrange to haue Popes drawne to inconuenient courſes by the aduiſe & coũſell of others. For in theſe matters they are but as other princes, depending vppon theyr counſell and aduiſe which may erre: as in the attempt of *Paule* the 4. againſt Naples. But it may be lawfull for the Ieſuits to tax Popes actions in higher points a great deale, without danger, and yet we may not ſay this, or that particuler fact in a Pope, had beene better omitted.

What folly, if not inſolencie, is this? Did not the Ieſuits generally condemne *Sixtus quintus*, and publiquely one of them preach againſt him in Spaine, becauſe hee would haue changed theyr name to *Ignatians*, after the manner of other religious orders, taking their name of their firſt founder: and haue brought them to the Quire. And for his dealing in the behalfe of the King of Fraunce that now is; did they not ſay that his holines, *Clement* the eyght erred in abſoluing the ſaid King of Fraunce, beeing therein deceiued by his Diuines? Theſe are matters of a little more conſequence, then our diſlikes of particuler actions againſt our country, or reſiſting a Cardinalls Letter. Yet ours argueth great folly, and muſt needes procure the Popes to be our enemies: & theirs great

wiſedome, meriting much at the Popes hands for their good ſeruice done therein. What is this but to arrogate infallibilitie to theyr proceedings, and to draw all ſtates, Popes, and Princes, both to be directed and ruled by them? But by the way, I may not omit his cunning leauing out of halfe a ſen-

Imp. P: 40. tence in the 52. page, where relating our wordes out of the *Important conſiderations*, which are theſe; *If the Pope had neuer beene vrged by them to haue thruſt the King of Spaine into that barbarous action againſt our Realme:* hee leaueth out the firſt halfe, and citeth them thus: *If the Pope had not thruſt the king of Spaine, &c.* which maketh the ſentence to ſound more odious againſt the Pope, as proceeding of his owne proper motion, and deſire of our Countries ouerthrow, where by our words we ſhew him to haue beene induced, and vrged therto by others, as indeede he was: but Fa: *Parſons* will neuer leaue his old tricks of iugling.

From theſe higher powers of Popes, by one ſtep vp, and another downe, he commeth vnto the greater part in *Wiſbich*, which (he ſaith) we make our enemies, and he noteth 30. well neere of them, and but ſeauen or eight of ours: whereas when theſe contentions began in *Wiſbich*, and during their moſt aboade there, the number was not of ſuch inequallity, as he telleth you there; being 13. on the vnited part, and 19. on the other, and no more. How they may be increaſed, or diminiſhed, ſince the end of thoſe ſtirres, by new miſſions from other priſons, importeth little to the purpoſe. Yet we aſſure our ſelues, and know it to be true, that neceſſity forceth ſome to hang on their ſleeues there, leaſt otherwiſe they ſhould ſtarue in priſon, by the vncharitable ſubtraction of exhibition, cauſed by the Ieſuits, as all men know.

But to come neerer to the purpoſe: Be the number more, or leſſe, what folly, I pray you, is it in proſecuting of a iuſt cauſe, to make a few prieſts in priſon our aduerſaries? Indeede if the cauſe were euill, I would hold with Fa: *Parſons*, that we ought to haue reſpected the grauity, and merits of ſo many Confeſſours in priſon, together with the iniuſtice of the cauſe by vs taken in hand, but ſeeing our cauſe is iuſt, and moſt

moſt iuſt (as in the chiefeſt point of the *Archprieſt*, and matter of *ſchiſme* already is euident, and in the reſt (I doubt not) will proue in the end) what ouer-ſight was it by ſuch honeſt, and lawfull meanes, to procure their enmitie, if they will thereby make themſelues vniuſtly our enemies, or aduerſaries. Marie ſaith Fa: *Parſons*, becauſe theirs being the greater part in that houſe, euery man of iudgement conſidering the odds, and differences of theſe two parts, to wit, the number, and qualitie of each ſide, will eaſily incline to giue ſentence againſt them. To this wee ſay, that euery man that taketh father *Parſons* courſes, and regardeth multitude, and ſtrength more then equitie and iuſtice, will eaſily condemne indeed the leſſer part: but euery wiſe, and honeſt man, vvill looke into the cauſe, and not to the number, or outward faire ſhew of the perſons, which often deceaueth the vulger ſort, but neuer any diſcreet indifferent perſon, not caried away with partialitie.

And as for the cõmendations of fa: *Weſton*, they had been better out of another mans mouth then fa: *Parſons*, and wee haue ſufficiently ſpoken thereof in the firſt chapter. But touching Ma. *Pond*, wee can better commend his conſtancie in religion, and durance, then his diſcretion in his particuler actions; which we will omit, not indeed intending the diſgrace of any, rather attributing ſuch things to a defect in nature, then otherwiſe: though I muſt needes tell Ma: *Parſons*, that hee taſteth too too much of ſpight and mallice, in diſgracing foure reuerend and worthy men our friends; to wit, firſt Ma: Doctor *Bagſhaw*, whom in diſdaine he calleth a Doctor of his owne procuring, without licence of his Superiour. Whereas all men know there is no other licence required in taking degree in ſchooles, but ſufficiencie in the party proceeding, which (all the world knoweth) was more in him, then any Ieſuit that euer came into England, and approbation of the Vniuerſitie, where he taketh degree, which hee had with great applauſe. See whether this ſauoured not of malice againſt the Doctor in particuler, making him further the Author of all contention, becauſe he oppoſed himſelfe to theyr ambitious deſires; and charging him with expulſion out of

the Romane Colledge, which is moſt falſe, and that he was of an vnquiet ſpirit there. All theſe obiections proceed of an old grudge, without any iot of veritie.

The Rector *Alphonſo Agazara*, that then ruled the Colledge, betwixt whom and the ſcholers was difference, was then thruſt out for his troubleſome, & vnquiet gouernment, and vniuſt dealings againſt the ſcholers, as is well knowne to all that liued then in Rome. You may find more of this matter in Ma. Doctor *Bagſhawes* aunſwer to the *Apologie*, ioyned with Doctor *Ely* his notes.

The ſecond perſon whom hee ſo much diſgraceth, is Ma: *Bluet*, a man of great grauitie, and for his long ſufferance, the moſt worthy Confeſſor of our Nation: and whoſe perſon, and cariage hath been ſuch, as thereby he hath beene, and is venerable in the ſight of all men, euen amongſt the Proteſtants. And as touching his hauing once beene a Miniſter, it is a lewd obiection againſt him, no more derogating from his vertues, and good parts, then S. *Auguſtines*, beeing once a *Manichè*, derogated from his authority, and ſanctity, vvhen afterwards he was Biſhop of *Hippo*. Who knoweth not that diuers worthy men of our Nation haue beene Miniſters, and yet doubtleſſe are, whom we hope to ſee vnited with vs in the body of the Cath: Church? Haue not diuers beene called from the very Altars of Idols to become Chriſtians, yea and prieſts to; and will you ſay that the office of the Miniſtrie is more diſgracefull, then the office of Idolaters? But this ſtill ſheweth a ſpice of too too much malice.

The other two reuerend prieſts, are Ma. *Champney*, and Ma. *Barnbe*, whoſe parts, and vertues are knowne to be ſuch, as all the enuy in fa: *Parſons* cannot impeach. Ma. *Bluet* and Ma. *Champney* are now in Rome, if any iuſt exceptions could be made againſt them, were it to touch their liues, I think fa: *Parſons* would vrge it againſt them. But all that hee, or any other ſaith to diſcredite them, is vntrue, and fained of purpoſe, to keepe theyr ignorant affected heere at home in iealouſies, blinding them with muddy miſts of detractions, that men ſhould not ſee into theyr owne ſleights and deceits, and diſcouer theyr bad proceedings in theſe affaires.

The

The next ranke of the enemies wee haue procured (as hee ſayth) is Doctor *Saunders*, Ma. *Moreton*, Doctor *Web*: and Cardinall *Allen*: and with theſe he ioyneth Doctor *Stapleton*, Doctor *Briſtow*, Ma. *George Martin*, and Ma. *William Reynolds*. It is a world to ſee how this man ſhuffleth and cutteth, to draw all famous men to be fauourers of his fond and fooliſh courſes, & by conſequence aduerſaries to vs; of ſome of which it was neuer heard, that euer they medled in any matter concerning ſtate. And if euer they did (which to vs is vnknowne, & as we thinke to the world) wee would as vvell diſlike of them therein, as we do with all actions of that quality, proceede they from whom they will. Yet is not this to condemne or diſgrace the men (as we haue ſaid) or to make them iuſtly our enemies, no more then to diſlike the fact of S. *Cyprian* in rebaptization, is to procure S. *Cyprian* our enemie: but rather the contrary, to procure theyr amity, & greater loue, (if duly and iuſtly they conſider it, ſpeaking of ſuch as are yet liuing) in that hereby we giue them ſufficient light, to ſee the errors of ſuch proceedings, and what harme hath come to Gods cauſe by ſuch attempts. Into which the worthy Cardinall *Allen* looking more narrowly, ſaw right well, and therefore deteſted ſuch proceedings in his latter dayes, as you may ſee more plainly in Ma. *Charles Pagets* aunſwer for himſelfe, in the end of Doctor *Elyes* booke againſt the *Apologie*: where alſo you may perceiue, how farre hee was from ioyning with fa: *Parſons*, or fauouring his proceedings, whō he held for a man of a violent, and headlong ſpirit, and much complained thereof. And if it had ſo pleaſed God that hee had liued, fa: *Parſons* would haue found, that hee had diſliked his courſes, and would haue curbed him for them. But hee liued not, and ſome ſay his death was not without ſuſpition. It is certaine that whilſt he liued, fa: *Parſons* kept himſelfe aloofe in Spaine: but after his death, hee haſtened him as ſoone as hee could conueniently to Rome. Where after the ſaid Cardinals death, and the death of the worthy Biſhop of *Caſſana*, which was by flat-poyſon, (as many affirme) hee caraigned like a little King. But God that throweth downe the higheſt Ceder tree, would haue things fall out as they haue done:

I note the ſuſpitious deaths of theſe two prelats, not as accuſing him therewith, leauing it to Gods iudgment, but becauſe he maketh no conſcience what ſuſpitions he caſteth out of others.

done: that his pride, and ambition might be ſeene, and his ſecret, vniuſt, vncharitable, and diſloyall facts, wherein hee hath long ſteeped his practiſing fingers, to the oppreſſion of many innocents, and encreaſe of our domeſticall afflictions, might be ſeene on all ſides, to his ſpeedy humiliation (which God graunt) or his euerlaſting infamie, which I wiſh he may by iuſt ſatisfaction in true humility auoyde.

But to come to our purpoſe, for the facts of Doctor *Saunders*, they haue beene ſufficiently both in the firſt chap: and *Important conſiderations* proued to haue beene vniuſtifiable, and it little importeth, whether he did thruſt himſelfe into the Iriſh matters, or was commaunded thereto (as Father *Parſons* affirmeth, which yet wee beleeue not) the action it ſelfe being vnnaturall, and therefore not falling vnder commaund, and much leſſe to him being a prieſt. Neither was he forced to iuſtifie the action of the nobles in the Northern commotion, or to defend any ſuch courſes, as he did, which no way were conuenient; and therefore let *Fa: Parſons* hold his babble, vnleſſe he will ſtill diſcouer more his treacherous will towards his Prince, and Country, to make himſelfe more hated of both, which needs not, his deſerts haue beene ſo good. As for the action of Doctor *Web*, and Ma: *Morton*, it was an inconſiderate, and vnaduiſed act, irritating the Queene, and ſtate, without any reaſon in the world. And aſſuredly had *Pius quintus* ſeene the inconueniences thereof, I aſſure my ſelfe he would haue kept in that Bull. But many faire tales of great matters to be performed by the Nobles, within the Realme, drew him thereto: as in like manner the hopes of the Recouery of Ireland, buzzed into Pope *Gregories* head by *Stukley*, prouoked him to the like attempts afterward. Let any man of indifferencie iudge, whether wee haue not cauſe to diſlike theſe courſes. But ſure I think Fa: *Parſons* did long for a generall maſſacre of Cath: throughout England, in that he would haue vs to iuſtifie theſe things, and fauour ſtill his wicked plottings, and practiſings. As concerning the booke ſet out in Card: *Allens* name in 88. it is the terribleſt worke, that hath beene writ of that ſubiect, and able to hang all the prieſts, and Cath: in England, if they had

had but the leaſt finger in it, & yet this holy Fa: would haue vs to iuſtifie it. If the worthy Card: did ſo much ouer-ſhoot himſelfe, wee know it was much contrary to his hart, in his latter dayes; and therefore are verily perſwaded (for diuers reaſons) that the worke eyther wholy, or in the greateſt, and worſt part thereof, proceeded from Fa: *Parſons*, vnder the good Card: name; which made vs to impugne it, not as the Card: worke, but as Fa: *Parſons*. And ſuch derogating words, as are vſed againſt it, touch not the worthy Card: but that vnworthy Ieſuit. Neither is it the Card: that is called by the name of this Ieſuit; but Fa. *Parſons*, though he would fain ſhift it off, to the Card. Touching the Card: booke againſt Engliſh iuſtice, ſhewing that Cath: did truly ſuffer for Religion, and were free from matters of treaſon, and treacherie, and that prieſts were not ſent in, to deale in matters concerning the ſtate, but Religion onely, is ſo little impugned by vs, that euery where in all our writings, and in the *Important conſiderations* it ſelfe, wee auerre, and defend the ſame in that point. But to ſay that no Prieſt, Ieſuit, or other Cath: hath practiſed againſt the ſacred perſon of our Soueraigne, and quiet of her ſtate, as wel by their dealings within the Realme, as by their procuring inuaſions, and laying the plots thereof without the Realme; it were meere impudencie, and to denie a verity as apparant, as the ſunne-ſhine at noone dayes, as both by diuers publique conuictions thereof, and by books, letters, and pamphlets written to that purpoſe may appeare; and Fa: *Southwell* in his ſupplication in part confeſſeth as much. Therefore theſe things being ſo euident, and publique, as they be, wee doe no more, but ſeeke to cleare our ſelues, and Cath: heereof, letting the burden light vpon ſome particuler perſons, medlers in ſuch vndutifull actions, and not vpon the whole innocent body of Prieſts, and Cath. VVhich courſe how neceſſary it was for all Cath: in our Country, let themſelues be Iudges, vnleſſe they would willingly haue had their throats cut, or haue beene hanged for other mens actions.

In the taile of this Catalogue of our made enemies, Fa: *Parſons* placeth himſelfe, as the chiefe of all the reſt, and I beleeue

leeue him to be the chiefeſt, and onely, as the ſpring, & head, from whom all our miſeries, and miſchiefes, both temporall, and ſpirituall, in part, or whole, for many yeeres, did and ſtill doe proceede, although he reckon vp a fardell of Fittons, in his owne commendations, wondring from whence all theſe imputations ſhould come, and that in all our bookes he can find no one thing of ſubſtãce, that we haue againſt him. And then he reckoneth mountaines of mighty great good things done for vs, and many other matters, for the iuſtifying of himſelfe. All which prayſes would haue ſounded far ſweeter out of his neighbours mouth, then his owne, vnleſſe ſuch neighbours were ſcant in thoſe coaſts. Firſt, he ſaith, *his departure out of England is highly iuſtified in the Apologie, that no man without ſhame can obiect the ſame againe.* For this Fitton, reade Ma: Doctor *Bagſhawes* aunſwer to the Apologie, in Ma. Doct: *Elyes* notes. Then he talketh of his *ioyning with Card:* Allen *in Flaunders, and Rome, for the promoting of the Cath: cauſe in England.* It ſeemeth he was an ill copeſmate; for I am ſure Cardinall *Allen* quickly ſhot him off for a wrangler. After this, he reckoneth his Seminaries in Spaine, and Flaunders. A goodly broode; hee gaue vs a reward to breake our heads, by his good deedes to bring men into treaſons againſt their Prince, and Country, as is declared before, and more appeared by his ſolliciting ſome of the Prieſts brought vp there, to come in hoſtile manner againſt their Country. So he dealt with Ma. *Thomas Leake*, and others: and ſuch as refuſed, he fell out with them. Now he reckoneth his comming backe to Rome, and ſauing of that Colledge; but in very deede he was the deſtruction thereof, as in the Hiſtory of that Colledge, at large you ſhall ſee. Yea, he is ſo voyde of ſhame, that he is not afraid, to recount his procuring of vs a *Superiour* the Archprieſt, (which with an impudent lye, he ſaith, was our owne petition) as alſo his proceeding with Ma. Doct: *Biſhop*, & Ma: *Charnocke* in Rome, as great benefits vnto vs, and merits in himſelfe. Beleeue me, when I read this, I was amazed with wondering at this mans brazen viſage. Neuer did I in my life (I proteſt) reade, or heare ſo notorious wickednes, and iniuſtice, ſo impudently recounted

recounted for iuſt: nay, and which is more, for benefits vnto vs, and meritorious in himſelfe. Ieſu whether wil this man goe, or what wil he not iuſtifie and commend? Doth not all our little world know, that the erecting of the *Archpriest*, was the cauſe of all our diſſenſions? How then was hee procured at our owne peticion? Did not Ma. *Standiſh* moſt falſly by his meanes, ſuggeſt vnto the Pope in our names a deſire of ſuch a thing, wee neuer dreaming thereof? Did any one prieſt in England, ſend his hand, or conſent with Ma. *Standiſh* to ſollicite any ſuch matter? Were not the Ieſuits conſtrained, cunningly to extort Ratihabitions from the prieſts themſelues, by ſubſcriptions vnto a congratulatory letter, after that they had by forgery erected him, and ſaw him impugned? *Diabolus eſt mendax, et pater eius*, God ſend father *Parſons* more ſhame, more honeſty, and more truth. Pardon my plainenes curteous Reader, for the matter is moſt palpably groſſe, and ſuch as I thought could neuer haue proceeded from a Chriſtian, much leſſe a *religious* man.

And for the vſage of our two Agents in Rome, the heauens themſelues cry out againſt his barbarouſnes therein. Euen ſome of his owne faction, yea, and as we haue heard, him ſelfe hath ſince wiſhed he had not dealt ſo with them. Reade what is written of this matter in the *copies of diſcourſes*, in the *cenſure vpon fa: Parſons letter*, in Ma. Doctor *Biſhop his letter to fa: Parſons* there, and in Ma. Doctor *Elyes aunſwer to the Apologie*. After theſe notorious vntruths poured forth, hee bringeth yet another ranck, to wit, ſuch as haue died Martyrs, whom he ſaith we condemne as traytors, and there hee calleth vs in doubt of betraying our brethren, and thereby making of Martyrs. But I wonder not now at any thing he ſaith, for I well ſee he hath wholy giuen himſelfe ouer to the trade of Fittening; with the which it ſeemeth hee hath made ſale of his conſcience: how could he els call vs into queſtion for ſuch bloody practiſes, in whom he neuer ſaw the leaſt inclination to ſuch villanies. Which of the Ieſuits hath hetherto been in danger of apprehenſion by our meanes, and yet wee know all, or moſt of theyr reſidences in England, and theyr walkes? I am ſure he will ſay, that if we were ſo lewdly

diſpoſed, we would begin with them firſt. What malignant ſpirit is this in him, to call our names in queſtion for ſuch treacheries? And touching ſuch as haue died in theſe times, in whom ſuch practiſes haue not beene found, wee defend them for true Martyrs, notwithſtanding whatſoeuer imputation of treaſon layd vpon them by any. But others vvhich haue been tainted heerewith, whether prieſts or Ieſuits, vvee cannot ſo affirme of them: but leaue them to Gods mercie, (as Ma: *Ballard* amongſt the prieſts) and this is defended euen in the booke of *Important conſiderations*.

Now concerning Ma: *Sherwin*: his words, or deferring to aunſwer, are not brought in, to derogate from his martyrdome (as fa: *Parſons* falſely gathered,) but to ſhew, what iealouſies ſuch doubtfull ſpeeches, or refuſing to ſpeake directly, did put into the Queene, or States heads, of generall concurrence in thoſe matters of ſtate againſt them. Which made them more earneſt in their proceedings, for feare of afterclaps, as not knowing at that time, the difference betvvixt the affections of the Seculer prieſts, and the Ieſuits towards theyr country. It is euident, that in the beginning ſome were ſcrupulous concerning *Pius quintus* his Bull, which might make Ma. *Sherwin* to deſire, that the queſtions propounded vnto him, might not be vrged. Neither doth the ſtory written by Cardinall *Allen* proue, that in his priuate examinations, he made no ſuch aunſwer; for hee had not the Regiſter of theyr examinations, but by relation, in which that might be omitted.

Nor doth it follow, that if he had ſaid thoſe words, they would haue beene vrged at the barre, or execution. For that euery thing, ſpoken in euery priuate examination, is not produced alwaies at the barre: and whether it was or no, I know not. But ſure I am, that ſuch delayings of aunſwers in that caſe, concerning *the excommunication, and the Popes inuading vnder pretence of religion*, did much irritate the State. Yet doe wee not thereby condemne them, as not Martyrs, (as moſt falſly Ma. *Parſons* accuſeth vs) neither is there any word in our Treatiſe to that effect. And therefore hee might vvith more charity a great deale haue denied, that wee rather imputed

puted thoſe taciturnities, and ambiguous aunſwers, vnto ſcrupuloſitie, and feare, what they might doe in ſuch caſes (as doubtleſſe it was) then to any inward trecherous affections towards their Prince & country. And for Ma. *Haywoods* forbidding of *acta Martyrum*, they that informed it, wil auouch it in place and time conuenient.

Touching his running vppon deſigned Martyrs, it might pleaſe him to remember, that there is a little difference betweene a man deſigned for a Cardinall in his owne conceit, and our brethren that are in priſon, ſubiect by the lawes of the Realme euery day to be put to death. But to ſatisfie the good father, let him know, that for the name hee ſo playeth with, it is not arrogated, by any impriſoned, to themſelues, but attributed to them by theyr brethren abroad, as an vſuall name to conſtant Confeſſors in priſon. S. *Cyprian*, whom he ſo much citeth about that phraſe, calleth ſuch, not only deſigned Martyrs, but Martyrs indeede. And the Church celebrateth ſome for Martyrs, that neuer ſhed theyr blood, but onely died in priſon.

For his vaunting of Martyrs that fauoured his faction and proceedings, where one hath liked them, of ſuch as haue died of late, I thinke 3. haue diſliked, and diſclaimed them. Witneſſe Ma. *Fran: Iones*, Ma: *Iohn Pibuſh*, Ma. *Barkworth*, and diuers others I could name if I were diſpoſed. Concerning Cardinall *Baronius*, that hee ſhould terme our brethren *refractarij*, I verily think he abuſeth him, and that the wiſedom of that man would neuer vtter ſuch words of men, addreſſed vnto Chriſtes vineard.

But I may not omit the aduantage Fa: *Parſons* taketh at our ſaying, *that ſome of our brethren, were ſometimes as forward in liking ſome courſes taken, and in pittying the caſes of ſuch as iuſtly felt the ſmart thereof, as at the Northerne, or Iriſh attempts heretofore &c.* Howſoeuer Father *Parſons* liſt to wreſt this ſaying, it doth ſhew as much as before I haue ſayd, of the Martyrs aunſwers: that our ignorance in ſuch affaires vvas great, and therefore not to be imputed, as we hope to them it is not. But ſeeing and knowing, what now we ſee & know, no ignorance can excuſe vs, if we diſclaime not. Matters were

then caried vnder a maske of zeale, and religion, and the verities of plots and treaſons were vnſeene of vs; who euer deteſted diſloialty. But theyr actions haue been ſince ſo open, that we could not but ſee, that *religious* pretences, were but fayre ſhewes to colour foule matters, which wee deteſt and hate, as no whit proportionable to religious, or prieſtly vocation.

And to conclude this chapter *of aduerſaries*, with father *Parſons*, I wonder that for ſhame he could note the *Duke of Norfolke*, as though any loyall perſon of the houſe of *Arundell*, hauing wit, or diſcretion, could be agreeued with vs, for deteſting the diſloyaltie of the *Duke*. I aſſure my ſelfe it is deteſted, and hated of all the honourable generation of that lyne. For will any man loue the ſinne, or iniquity of any perſon, becauſe the ſaid perſon was his kinſman or parent? what a ridiculous imagination were this?

And as for our asking, what the ſtate will thinke of ſuch prieſtes as come from the Seminaries heereafter, it is not (as malicioufly this Calumniator commenteth) that we will doe theyr errands before they come; but in reſpect of his trecherous, and trayterous dealings with them in the Spaniſh Seminaries, to draw them to treaſonable actions: who now hauing got the gouernment, and managing of *Rome*, *Doway*, and all, may worke the like in thoſe Colledges; ſo that no place ſhall be free from ſuſpicion to our ſtate, of ſuch practiſes againſt them. And thus we will end this Chapter, praying to GOD to forgiue all Calumniators, and draw them to more charitable courſes, and then ſhall it be happy for Father *Parſons*.

An aunſwer to the fourth Chapter, concerning our pretended folly, in vttering open and manifeſt vntruths, and contradictions to our owne diſcredit.

IT is a common practiſe amongſt men, that meddle in broken matters, and ſuch as will not abide the touch (eſpecially if they be cunning, and of wit and pollicie that meddle therein) to ſeeke helps by ſhifts, circumſtances, and by-matters, (and thoſe leſſe to the purpoſe, when they are preſſed, or called in queſtion) for ſuch euill or vnlawfull affaires; that thereby they may giue ſome glozing ſhew, and appearance vnto the world of innocencie, to iuſtifie their bad and corrupt dealing. And euen ſo fareth it heere with Fa: *Parſons,* who being taken tardy in his vndutifull dealings, and vniuſt practiſing againſt his naturall Prince, and Country, with ſuch euidencie, and apparant facts, that conuince his guilty behauiour therein; to colour, and hide theſe his foule faults, and make ſome ſhew of innocencie he flieth to by-matters, taking hold of ſuch things, as are of leaſt importance, alwayes flying, and ſhuffling, when hee commeth to the poynt that toucheth, and ſubſtance indeede of the accuſation. For whereas both he, and ſome of his aſſociates, are in particuler accuſed, as dealers in ſtate matters, and practiſers againſt their Country, and ſome plots, ſtratagems, and deuiſes of his, and theirs, are ſpecified particulerly; hee ſhuffeleth them off in haſt, as though he were afraid much to meddle with them, onely ſnatching at ſome circumſtances now and then, he leaueth the matter vnſatisfied, or fully aunſwered. As where it is auerred in the *Important conſiderations,* that we thinke in our conſciences, *they haue beene inſtruments, and meddlers in all things which haue beene intended againſt her Maieſtie:* heere he keepeth great reuell, and maketh ſuch a ſtirre, that he runneth ouer all the attempts, that were practiſed before their entrance into England, to ſhew that there were matters attempted before they came hither, or any Engliſh Ieſuit was in authority. Which aſſertion being auerred, but opinatiuely, as that we think, they haue had their fingers

then caried vnder a maske of zeale, and religion, and the verities of plots and treaſons were vnſeene of vs; who euer deteſted diſloialty. But theyr actions haue been ſince ſo open, that we could not but ſee, that *religious* pretences, were but fayre ſhewes to colour foule matters, which wee deteſt and hate, as no whit proportionable to religious, or prieſtly vocation.

And to conclude this chapter *of aduerſaries*, with father *Parſons*, I wonder that for ſhame he could note the *Duke of Norfolke*, as though any loyall perſon of the houſe of *Arundell*, hauing wit, or diſcretion, could be agreeued with vs, for deteſting the diſloyaltie of the *Duke*. I aſſure my ſelfe it is deteſted, and hated of all the honourable generation of that lyne. For will any man loue the ſinne, or iniquity of any [illegible] ſon, becauſe the ſaid perſon was his kinſman or paren[illegible] a ridiculous imagination were this?

And as for our asking, what the ſtate will thin[illegible] prieſtes as come from the Seminaries heereafter [illegible] maliciouſly this Calumniator commenteth) tha[illegible] theyr errands before they come; but in reſpect [illegible] rous, and trayterous dealings with them in the [illegible] minaries, to draw them to treaſonable actions: w[illegible] uing got the gouernment, and managing of *Rom*[illegible] and all, may worke the like in thoſe Colledges; ſo [illegible] place ſhall be free from ſuſpicion to our ſtate, of ſuch pra[illegible] ſes againſt them. And thus we will end this Chapter, praying to GOD to forgiue all Calumniators, and draw them to more charitable courſes, and then ſhall it be happy for Father *Parſons*.

An

An aunſwer to the fourth Chapter, concerning our pretended folly, in vttering open and manifeſt vntruths, and contradictions to our owne diſcredit.

IT is a common practiſe amongſt men, that meddle in broken matters, and ſuch as will not abide the touch (eſpecially if they be cunning, and of wit and p)llicie that meddle therein) to ſeeke helps by ſhifts, ci .umſtances, and by-matters, (and thoſe leſſe to the purpoſe, when they are preſſed, or called in queſtion) for ſuch euill or vnlawfull affaires; that thereby they may giue ſome glozing ſhew, and appearance vnto the world of innocencie, to iuſtifie their bad corrupt dealing. And euen ſo fareth it heere with Fa: who being taken tardy in his vndutifull dealings, practiſing againſt his naturall Prince, and Coun- h euidencie, and apparant facts, that conuince hauiour therein; to colour, and hide theſe his nd make ſome ſhew of innocencie he flieth to king hold of ſuch things, as are of leaſt impor- s flying, and ſhuffling, when hee commeth to at toucheth, and ſubſtance indeede of the accu- whereas both he, and ſome of his aſſociates, are in r accuſed, as dealers in ſtate matters, and practiſers t their Country, and ſome plots, ſtratagems, and deuiſes of his, and theirs, are ſpecified particulerly; hee ſhuffeleth them off in haſt, as though he were afraid much to meddle with them, onely ſnatching at ſome circumſtances now and then, he leaueth the matter vnſatisfied, or fully aunſwered. As where it is auerred in the *Important conſiderations,* that we thinke in our conſciences, *they haue beene inſtruments, and meddlers in all things which haue beene intended againſt her Maieſtie:* heere he keepeth great reuell, and maketh ſuch a ſtirre, that he runneth ouer all the attempts, that were practiſed before their entrance into England, to ſhew that there were matters attempted before they came hither, or any Engliſh Ieſuit was in authority. Which aſſertion being auerred, but opinatiuely, as that we think, they haue had their fingers

in all matters, not abſolutly auouching the ſame, is not a ſubſtantiall accuſation, but a thing left in doubt, and ſuſpence, as all matters vnder opinion are. And therefore that was but a by-matter, in reſpect of the reall facts, and attempts layd to their charge afterwards; yet ſhall you finde, that he vſeth the canuaſing of theſe by-matters, to diſcredit all other reall accuſations, and to make himſelfe, and his aſſociates, to ſeeme innocent in all the reſt. But this cunning muſt not ſerue his turne, we will plainly let you ſee, wherein they haue directly offended in theſe kinds of dealing; that they ſhall neuer be able to denie the ſame, with any ſhew of probability. And for diuers of the former deuiſes, we will giue you ſome reaſons, and probabilities, that induced vs to thinke, that their heads haue beene hammering in all the reſt.

Firſt, for his euaſion in matters attempted before their entrance into England, or that any Engliſh Ieſuit was in credit, it doth not follow, that therefore no Ieſuits had their fingers in ſuch attempts. Were there not Ieſuits of other Countries to ſtep into ſuch actions? In the action of *Parry*, you ſhall finde there were. Secondly, was not Fa: *Darbiſhire* a Ieſuit, long before the Engliſh Ieſuits came into England? And I haue heard men, that knew him very well, affirme that hee was a great medler many yeeres agoe in ſuch affaires. Might he not then haue his fingers in the French matters, concerning the *Duke of Guiſe*, and *Queene of Scots*? Some will affirme, that he was an abetter therein. Thirdly, were not the Ieſuits from the beginning, great with the Spaniards, whoſe fingers haue beene almoſt in all matters, as that of the *Duke of Norfolke*, that of Ireland, and diuers others? Is it not ſomwhat probable by this, that the Ieſuits might be Counſellers, or abetters in theſe affaires, being men of ſuch ſtirring ſpirits, and ſo forward to put themſelues into Princes matters, and dealings of ſtate? VVere they not likewiſe very great with Pope *Gregory* the thirteenth, their greateſt benefactour, and moſt affectionate vnto their order of all Popes? Might they not then be of counſell in *Stukleys* intention for Ireland? Are not theſe great probabilities to induce men to think, they haue beene hammering from the beginning; hauing had

ſuch

ſuch faire offers, and ſo fit oportunities, and themſelues being ſo ready, and deſirous to deale in ſuch kinde of affaires, as all the world ſeeth, both by experience, of Fraunce, England, Ireland, and other places? Iudge by this, whether the aſſertion in the *Important conſiderations*, that wee thinke *they haue beene inſtruments, and dealers in all practiſes from the beginning, againſt our Prince*, be ſo voyd of reaſon, or probabilities, as Fa: *Parſons* would make you beleeue: or whether it be malice in vs to ſuſpect the worſt, vpon ſuch probable grounds againſt ſuch men, whom we know to be ſetled enemies againſt our Prince, and Countries ſafety; as Fa: *Parſons*, and ſome other Ieſuits are, and euer haue beene, as by the practiſes following, you ſhall euidently ſee, if you be not ouer blind, with affection towards them; with which no man of wiſedome in matters apparent, will ſuffer himſelfe to be ſeduced. If you will excuſe their intentions vpon affection, be it at your pleaſures: but denie not, that the ſunne is vp, when it is noone, for ſo I ſhall think you to be eyther too much affectionate, or ſtarke blind. But what if Fa: *Parſons* haue falſified both our words, and our meaning? In deede he hath ſo done, very notoriouſly. For page 14. of his book, where wee ſeemed to aſcribe all the ſaid miſchiefes to our Engliſh Ieſuits: wee did preſently preuent this cauill, by a parentheſis, in theſe words: *Wee meane both them, and others of that ſocietie, with ſome of their adherents*. Now this plaine fellow, leauing out this parentheſis, runneth ryot ridiculouſly with open mouth againſt vs. In deede the parentheſis was left out by negligence afterwards, page, 24. which was not greatly materiall, it being apparant, that wee aſcribed all the treacheries, and treaſons we there ſpake of, not onely to the Ieſuits, but likewiſe to ſome of their good friends, that were then Ieſuited in thoſe deſperate deſignments.

But now let vs come to particulers, ſince their comming into England, which was in the yeere 1580. And firſt, we will begin with *William Parryes* action, which happened in the yeere 1584. his araignment was the xxv. of Februarie, and his execution, the ſecond of March following. This *William Parry* departing England in the ſecond yeere, after the

the entrance of the Ieſuits, (as appeareth by his examinations, araignment, and letters writ with his owne hand vpon record, conferred in Venice with a Ieſuit, named *Benedetto Palmio*, of the hard ſtate of England, concerning Cath: and by him was reſolued, that he might lay violent hands vpon her Maieſtie, and commended in that reſolution, and encouraged there-vnto. Cõming afterwards to Lyons in Fraunce, and communicating the ſame againe, with ſome of the Ieſuits there, he was alſo reſolued in diuers points. And vppon theſe practiſes after his returne into England, being attached, arraigned, conuinced, & condemned, he confeſſed the whole matter at his arraignment, and by letters writ with his owne hand. Now let the world iudge by this, whether the Ieſuits haue not medled in matters concerning her Maieſties perſon, and ſtate. This fact of *Parry*, Fa: *Parſons* ſhuffles off with asking, whether it was by the plotting of any Engliſh Ieſuit, not daring, to aske the queſtion of Ieſuits in generall, becauſe he knew them to be guilty therein; yet ſo hanſomly was the queſtion demaunded, with a clearing of himſelfe afterwards, by *Parries* confeſſion, that you would haue ſworn (I dare ſay) that no Ieſuit had intermedled in that action. See by this (as at the beginning I told you) how he faſtneth vppon circumſtances of Engliſh Ieſuits, ſhuffling of the ſubſtantiall accuſation, that the Ieſuits practiſed with *Parry* in that action. Neither was it ſaid in the *Important conſiderations*, that *Parry* dealt, or plotted with Engliſh Ieſuits, but with the Ieſuits. Nor that we thinke Engliſh Ieſuits to haue had their fingers in all matters, but the Ieſuits in generall, or ſome other infected with Ieſuitiſme, and their practiſes. And that Fa: *Parſons* had not his hand in this matter, was not for want of will (as may be preſumed by other actions ſince,) or that he could not talke with the ſaid *Parry* in *Paris* (as he ſaith,) but becauſe *Parry* refuſed to conferre with him, as you may ſee by his confeſſion, euen as Fa: *Parſons* hath ſet it downe: But by his leaue, I ſmell a Rat. Shall we thinke that any Ieſuit in *Paris*, would haue dealt with *Parry*, Fa: *Parſons* being then in the Citty, but that he would firſt haue acquainted him there-with? Are Ieſuits ſo ſparing, to impart ſuch matters

ters one to another? It is well knowne they are not. Beſides, is it likely that any man would haue offered, that Fa: *Parſons* ſhould haue conferred with *Parry*, to haue confirmed him in his moſt villanous plot, except hee firſt had knowne his minde, and that hee was ready for ſuch a helliſh conference? Shrug & ſhuffle good father *Parſons* as you liſt: I feare that all the water in the Thames, will not waſh you cleane from this ſo barbarous a deſignement.

Now will we come to *Frauncis Throgmorton*, the next after *Parry*, (though fa: *Parſons* prepoſterouſly putteth him in the firſt place) for hee was conuicted the 21 of May following. Firſt his practiſes were all communicated and plotted, with *Bernardino Mendoza* the Spaniſh Embaſſador, wholie Ieſuited, if not a Ieſuit, and therefore it was not like, that theſe things ſhould paſſe without their knowledge, priuitie, and conſent. Beſides, the plot was about one, and the ſame matter with that of *Parries*, eſpecially concerning the Queene of *Scots*, in which (as I haue ſhewed) they were practizers. Add to this *Mendoza* his words, concerning fa: *Parſons* going to Rome about the matter, and that the Spaniard, & the Duke of *Guiſe*, were partners in theſe plots, with both whom (all men know) the Ieſuits were very great.

As for *Mopp*, alias *Spring*, whom he ſaith to be Ma. *Charles Paget*, Ma. *Thomas Morgan* cleered him by letters to *Francis Throgmorton*, frō dealing to moue any man in this attempt: but that he came onely to view the country. By which it ſeemeth altogether fained by fa: *Parſons*, that hee ſhould deale with the Earle of *North:* and Ma. *Shelley*, whereby followed, (as hee ſaith) their ouerthrow. But in this I leaue the farther aunſwer to Ma. *Charles Paget* himſelfe: aſſuring my ſelfe, that he is abuſed heerein: although whatſoeuer hee dealt in this affaire, or any other, that might be preiudiciall to her Maieſtie, or ſtate, (if he haue dealt in any) it ſeemeth to haue been by the Ieſuits perſwaſions, as you may ſee by his anſwer to the *Apologie:* where he hath theſe wordes: *If I had dealt* (ſaith he) *in any matter of practiſe for our country beſides you, (as I neuer did) but that you were the inuenters of the ſame, and the perſwaders of me therunto (the more vnfortunate that I had ſuch*

directors.) By which words you may ſee, that if Ma. *Charles Paget* were any dealer in this matter of *Throgmorton*, hee was vrged thereunto by the Ieſuits. So that fa: *Parſons* bringing in Ma. *Paget*, muſt of neceſſity bring in himſelfe, or other Ieſuits. Add alſo vnto this, that Sir *Frauncis Inglefield*, had been vrging Ma. *Throgmorton* for almoſt two yeeres together vnto this plot, as by his confeſſion appeareth: & all men know that Sir *Frauncis Inglefield* was wholy at the Ieſuits deuotion. And fa: *Parſons* in the firſt chapter of his *Apologie*, the third leafe confeſſeth, that this Sir *Frauncis Inglefield* and hee, were ioyned in the affaires of our Country: by which it is more then probable, that fa: *Parſons* was a dealer in this action likewiſe.

As touching the Earle of *Northum:* all the probability we haue that fa: *Parſons* was a ſtickler therein, or ſome other Ieſuits, is this; that in the Romane Colledge, before diuers of the ſtudents there, hee could deliuer the plot, and euery circumſtance thereof ſo exactly, that all men which heard him, adiudged him to haue beene in the very boſome of that deſignement. In which diſcourſe, he deliuered ſome particulers: as that it was plotted, that the Earles ſonne ſhould trauaile vpon licence out of England, and comming into Millaine, ſhould haue been ſtaied (vnder I know not what pretences) that thereby the Earle himſelfe might haue been leſſe ſuſpected in England about his plot, and intentions. This fa: *Parſons* deliuered there, (as diuers yet will witnes) which could not but demonſtrate him to haue been inward with that plot, in that alſo this intention concerning the Earles ſonne, vvas vnknowne vnto the Queene and ſtate, (as I vnderſtand) vntill by this his diſcourſe it was made publique. Note ſtill (gentle Reader) how all circumſtances bring in the Ieſuits to be acceſſary to all plots and deuiſes.

As concerning the plot of *Babington*, and the other gentlemen, it is not aſcribed vnto the Ieſuits directly, but onely alledged as an vndutifull practiſe, and trecherous againſt her Maieſtie and ſtate, by thoſe graceleſſe Ieſuited gentlemen, whereby great hurt and preiudice aroſe vnto the Catholicks, and catholicke cauſe in our Country. And (the matters beeing

ing ſo apparently treaſonable) fault is found with Ma. *Southwell*, for that he excuſeth it in his ſupplication, going about to lay all the blame thereof vppon the Secretary Sir *Fraunci Walſingham*, as though he had beene the inuenter, and layer of the plot, and perſwader, or drawer on of the Gentlemen thereunto. Which is both falſe, and ridiculous to imagine, that he durſt practiſe, in laying ſuch dangerous plots of ſtate without her Maieſties priuitie, howſoeuer his intentions were to breake the necke of all in the end, with the ouerthrowing of the dealers therein. Neither could the Gentlemen be excuſed, if he had been the firſt author and perſwader thereof, for that no mans perſwaſion may excuſe an euill act, that in it ſelfe is euill: for ſo might a man lay all his ſinnes perhaps vpon the deuils backe. But howſoeuer Ma. *Secretary Walſingham* entertained the plot, (after it was reuealed vnto him by ſome of the confederates) to bring it vnto the ful perfection, wherein perhaps he did more, then hee had thanks for of her Maieſtie, yet can it not be denied, but that the plot, & practiſe proceeded from themſelues, and theyr owne confederats, and was by them really intended, as appeared manifeſtly by theyr owne confeſſions. And therefore to be excuſed afterwards by a Ieſuit, could not but yeeld ſuſpition vnto her Maieſtie, and the ſtate, of hollow loyaltie in Catholicks towards her: who would goe about to excuſe apparant treaſonable practiſes againſt her perſon, thereby to perſwade her ſubiects, and others, that ſuch as were iuſtly put to death for theyr treaſons, were not guilty therein: but that they vvere onely plots and inuentions of the ſtate themſelues, which is to defame the publique iuſtice of a Prince: thē which a greater wrong cannot be done, eſpecially when matters are apparant to the contrary. And that this fact of Ma. *Southwell* was iuſtly condemned, and diſalowed as inconuenient (to omit iniuries to her Maieſtie and ſtate) the effects ſince haue demonſtrated as much: the ſtate hauing been more exaſperated there-with, then with any pamphlet writ theſe latter yeeres: as hath appeared by the execution of three ſeuerall perſons for onely medling therewith, and divulging it. Thus you ſee, that what hath been ſaid concerning *Anthony Babing-*

Collins.
Bullocke.
Ducket.

kingtons matter, hath beene ſpoken with great reaſon, and moderation, without any accuſation at all of the Ieſuits therin, but onely touching our diſlike of the excuſe of this foule fact, afterwards made by Fa: *Southwell*, by which the inconueniencies ſpecified aroſe, as all men will witnes. But ſith Fa: *Parſons* is agreeued with that little, ſparingly ſet downe in ſome fiue lines onely; he muſt giue vs leaue to deliuer you ſome probabilities, where-vpon we could haue taxed them with ſuſpition of dealing therein. The plot was but a continuance (as it were) of *Parryes* deuiſe, and *Throgmortons* practiſes, in which (as you haue ſeene) they and their fauourites were Counſellers, perſwaders, and abetters, and therefore not improbable, that they would proſecute the ſame, when any opportunity ſhould be fitly offered; and a fitter thē this (wherein ſo many reſolute Gentlemen were combined) they could not haue. That the Ieſuits were not taxed of this, at the arraignments of theſe Gentlemen, or accuſed by their confeſſions, imports little. For you muſt know, that the Ieſuits are wiſe, and cunning politicians, and can tell how to manage matters by ſecondary, or third meanes, lying aloofe off themſelues, and being leaſt ſeene or ſuſpected, ſuch as haue beene acquainted with their dealings know this, which I ſay, not to be voyde of truth. Hauing then had ſome experience in the *faile* of *Parry* his plot, and *Throgmortons*, in which (eſpecially the firſt) they were neerely touched; it behoued them to be more warie, and deale with more cunning, and ſecrecie then they had done. That Fa: *Parſons*, Fa: *Holt*, and Fa: *Creſwell*, were at Rome, and Naples, is little to the purpoſe; the intercourſe of letters, and intelligences from all places, being ſo ſpeedy, familier, and common with them, whereſoeuer they remaine, as it is knowne to be.

Their dealings in the affaires of our Archprieſt, vnder the name of the Prieſts themſelues, doth ſhew as much.

Beſides, at that time Fa: *Darbiſhire* lay in Fraunce, and (vnleſſe I be deceaued) in *Paris:* a man fit (by the reports of men of iudgement, to deale in ſuch affaires, and with cunning enough. Add to all this, the conference which Ma: *Ballard* had with their moſt entirely Ieſuited friend *Mendoza:* and the ſequell alſo of Fa: *Southwells* defence, or excuſe. This haue we related, not to accuſe the Ieſuits directly with this

plot

plot of *Babington*, and his confederates; but onely to ſhew you that leſſe was ſaid thereof in the *Important conſiderations*, then might haue beene, if the author had vttered thoſe matters, of malice againſt the Ieſuits, as Fa: *Parſons* affirmeth. Some thing further might be ſaid heereof, concerning Fa: *Weſton* (that worthy wight) his inward acquaintance, and familiarity with Ma: *Babington*, that ſommer that he was executed. But thereof wee will be ſilent at this time: neyther would I now haue made any mention of it, but that I finde our common aduerſaries to be acquainted with it. Now are we come to *Sir William Stanlyes* yeelding vp of *Dauentry*, condemned in the *Important conſiderations*, as a cauſe alſo of exaſperating our Prince, and ſtate, againſt Cath: at home. Father *Parſons* after his accuſtomed manner, carpeth at his knighthood, giuen by *Sir William Drury* in Ireland, and not by the Earle of Leiſter in Flaunders, which being a by-matter from our purpoſe, little importeth, being that he receaued that degree by her Maieſties authority: and therefore it forced not by whoſe hands he receaued it. And for his holding the towne in the right of her Highneſſe, or the right of the States, it as little importeth, conſidering that he was put in truſt with it by her Maieſtie, and vpon his alleageance to her, ſhould haue diſcharged the truſt, and fidelity, repoſed in him in that charge. To diſpute the caſe, whether hee might in conſcience, or ought in danger of mortall ſinne, deliuer vp the Towne to the King of Spaine, is not neceſſary to our purpoſe: yet this I will ſay, that all which Fa: *Parſons* hath ſaid in proofe thereof, is not worth a ruſh, vnleſſe hee proue two points: firſt, that her Maieſtie is the perſon, that hath giuen the firſt cauſe of breach of the league with the Spaniards, which I think (if matters be well examined) will proue contrary, as you may ſee by the attempts made by the Spaniard, both ſecretly, and publiquely, againſt her Highneſſe, and ſtate, before aleadged, nothing being attempted by her againſt his Maieſtie of Spaine, or any his Countryes. Which being true, then might ſhe iuſtly, and in conſcience, *iure gentium*, make warre againſt him, win his Townes, and Countries from him, and in right and iuſtice detaine them.

Secondly, he muſt proue that *Sir William Stanley*, knowing in his conſcience, that ſhe had no iuſt cauſe of warre againſt the Spaniard, (which I think he could not know) might deliuer vp the ſaid Towne, without a greater miſchiefe to follow vpon ſuch reſtitution: for a man is not bound to make reſtitution of goods euill gotten, or poſſeſſed *mala fide*, when without imminent danger of his owne, or other mens liues, he cannot doe (as all Canoniſts will confeſſe) becauſe the life of a man is dearer then goods, and the leſſe euill muſt be preferred, before the greater. As for example, if I ſhould haue vniuſtly taken away the weapons of another man, and had beene *malæ fidei poſſeſſor*: yet if I ſhould perceaue that the true owner were *paratus ad homicidium*, and thereby eyther my owne life, or others, might be endangered (if I ſhould reſtore his weapons vnto him, which erſt I had taken vniuſtly from him) in this caſe it is euident, that I were not bound to make reſtitution, although I were (as I haue ſaid) *malæ fidei poſſeſſor*. So in this caſe of *Sir William Stanleyes*, if greater miſchiefe might probably enſue thereof, then the deteyning of the Towne could be, he was not bound thereto. Which caſe Fa: *Parſons* hath not handled. Now will I referre the cenſure to other men, whether greater euill did not grow vnto our common cauſe in England, by this particuler fact of *Sir William Stanlies*, in that the ſtate was thereby exaſperated againſt all cath: for his fact, which great damage, and common hurt of his Country-men, and Cath: he was in charity bound more to regard, then the reſtitution of one Towne to the Spaniard. And therefore waying, and conſidering the auerſion, and alienation of our ſtate from Cath: for ſuch facts as theſe, of *Sir William*, and the like: wee haue often wiſhed, that if his conſcience had felt any touch, or ſcruple concerning thoſe warres, he had otherwiſe quietly left them off, or with-drawne himſelfe, without giuing any ſuch open occaſion of complaint vnto the ſtate. But his not onely deliuering vp of that Towne, but alſo ioyning himſelfe with the Spaniard in field againſt his Soueraigne, and Country, may not be approued by any good ſubiect. And therfore I wiſh that ſo worthy a martiall man, had conuerted

his

his ſword againſt the Turke, or other common enemies, and not againſt his owne Soueraigne, and Country, that by his actions our Prince might haue had no iuſt cauſe to haue beene offended with vs at home. Aliens and ſtrangers may doe what they will, and wee yet remaine blameleſſe, if wee haue no part with them, becauſe they are ſtrangers; but when naturall ſubiects of our owne Country, and Cath: ſhal in theſe iealous, and ſuſpicious times, practiſe or conuert their weapons againſt their Prince, and Country: it cannot but incenſe their wrath, and indignation againſt all Cath: at home, as by experience we haue felt.

Touching Fa: *Parſons* vrging of an Epiſtle writ by Card: *Allen*, in defence hereof, what might be his reaſon, or whether he did it of himſelfe, or vrged there-vnto, by reaſon of the great expectance of the Spaniſh intention *anno* 1588. immediatly following, (which we ſuſpect) I cannot tell: but I wiſh with all my hart, it had beene vnwritten, conſidering the little good hath come thereby. Neither is this to diſhonour the worthy Card: (as Fa: *Parſons* would make it) but contrariwiſe to ſhew our loue, and honour, we beare towards him, in that we hartily wiſh ſuch ouer-ſights, or inconuenient actions (as the beſt man in this life is not without imperfections, nor the wiſeſt in his iudgement without errors) had neuer proceeded from him. And whereas ſuch things (as the book written in the yeere 1588. & this Epiſtle) are too too euident, and publiquely knowne to our ſtate, and all men elſe: we ſeeke to excuſe the ſame as much as in vs lyeth, that the fault, or rather the errour, may by circumſtances ſeeme more tolerable, which no man of wit or diſcretion, can deny to be an euident demonſtration of our loue, and affections towards him, as our deareſt, and worthieſt Father. Which cannot be odious, and offenſiue in vs to our Prince, & ſtate, as we truſt in that duty, and nature bindeth euery man extraordinarily to loue their parents, and founders eyther naturall, or ſpirituall. And therefore to excuſe them, is but a ſhew of filiall loue, and affection; but obſtinatly to defend, and maintaine that in a parent, which is no way approueable, were meere ſycophancie, not loue, meere peeuiſhnes, not

any

any tolerable affection.

Now come we to the great attempt made by the Spaniards in the yeere 1588. out of which action Fa: *Parſons* exempteth all Engliſh Ieſuits, becauſe (he ſaith) himſelfe, fa: *Holt*, and fa: *Creſwell*, were then in Rome with Cardinall *Allen*: and that no Engliſh Ieſuit at all was reſiding at that time, eyther in Spaine, or in the Low-countries. But all this proueth not, that therefore the Ieſuits had no part in this action. Neither can it be probable to any man of iudgement, or vnderſtanding, that the Ieſuits beeing ſo great with the King, and ſo forward in attempts againſt our Country, hauing had their fingers in matters precedent, (as you haue ſeene) would now ſit ſtill, hauing ſo faire an offer made, and ſo good opportunity to be dooing? I confeſſe that there was no great reſpect made to the Engliſh beyond the Seas in that action, (nor in any other of the Spaniards will be, if euer matters come to iſſue) nor perhaps were the Engliſh Ieſuits called to be counſellers therein, as ſince they haue beene, becauſe indeede the Spaniard intended a moſt bloody conqueſt, and tranſlation of our ſtate, and people. But to thinke that the Ieſuits were not vrgers thereto, and ſetters forwards (to theyr power) of that attempt, were to contradict all reaſon, and probabilities. For firſt it is moſt certaine, that all the vvorld had very admirable expectance of that army, and the Ieſuits more then any. Secondly it is plaine by the Cardinals booke, (if it were his) written as a preparatiue to that action, that hee was made Cardinall of purpoſe for that exployt, & to haue been ſent hether preſently vpon the Spaniards conqueſt. But Father *Parſons* ſaith, that he laboured to ſet forwards at that time the Cardinals preferment (if you wil belieue him) which maketh it euident, *á primo ad vltimum*, that father *Parſons* was a dealer in this action. Thirdly, it is alſo certaine, that the Ieſuits in Rome, were great with the Spaniſh Embaſſador, liger there, and had great recourſe vnto him, when the matter was on foote. Doth not this then argue them to be concurrers thereunto? Fourthly, it is likewiſe moſt true, that the Engliſh Ieſuits in Rome, appropriated certaine pallaces in London to themſelues, to fall vnto their lots (when this matter

ter was in handling) to wit *Burley houſe*, *Bridewell*, and an other, which I haue forgot, making themſelues cockſure of their already deuoured pray. This all the ſtudents that liued in the Colledge at that time will witnes with me.

Now would I demaund of you, what reaſons they might haue to be their owne caruers, if they had not had ſome intereſt in that affaire? Fiftly wee know, that they were more forward in Rome, concerning this matter, then the Cardinall, or any other, inſomuch as at the firſt newes of the Spaniards comming downe into the narrow Seas, they vvould haue had *Te Deum* ſung in the Colledge Church for ioy of victory, if the Cardinall had not ſtaied it. Doth not this alſo ſhew, that they were as farre in the matter as Card: *Allen*, or any other? And to conclude, did not the poſting ouer of fa: *Parſons* into Spaine, preſently after the ouerthrow of this armie, for farther dealing with the Spaniard for the time to come, and his better informations in Engliſh affaires, and fa: *Holt*, poſting into the Low-countries for the like purpoſe, to keepe the Spaniard ſtill in hope of future times, that this miſhap might not with-draw him frō euer enterpriſing the like afterwards, ſhew that they were dealers in the former: doubtleſſe all theſe circumſtances cannot but ſufficiently prooue it that they were, in the iudgement of wiſe men.

Now, as touching the ſpeech of the Duke of *Medina Sidonia*, wee haue already ſhewed out of Fa: *Parſons* ovvne ſpeeches, that hee made no reſpect at all of Catholicks: neyther knew hee (as Fa: *Parſons* ſaid) whether there were anie Catholicks in England, or not.

The next poynt brought in by Fa: *Parſons*, is the laſt Iriſh attempt; but before wee ſay any thing to that, wee muſt put his fatherhood in minde of his practiſes, concerning two other preparations, wherein he cannot deny himſelfe to haue beene not onely a dealer, but alſo the very chiefe and principall actor? The firſt was that wherein Doctor *Stillington* & ſome others got their death, which miſcaried by reaſon of the ignorance of their Pilots, or rather by the prouiſion of God, 34. ſhyps beeing ſhiuered vpon theyr owne Bayes. If he denie this, wee haue Ma. *Thomas Leake* a reuerend prieſt, and

others witnes thereto, with whom he dealt to goe in that Armie. And becauſe Ma. *Leake* refuſed, he intreated him accordingly. This preparation was intended (as thē was thought) for Ireland. The ſecond preparation was ſom three or foure yeeres after (if I be not deceiued) of which Fa: *Parſons* maketh mention in a letter writ to Ma. *Thomas Fitzherbert* frō Rome into Spaine, deſiring to heare of the ſucceſſe thereof, ſaying withall, that they had little hope of that attempt at Rome. This preparation (as I remember) was in the ſame yeere that the *Earle of Eſſex* went vnto the Ilands: and it miſcaried alſo by tempeſts. One of the ſhips (vnleſſe I be deceiued) was driuen into an Hauen in South-wales.

Theſe two preparations are ſo euident, to haue proceeded with his concurrence, and cooperation, as he no way can denie it without the note of impudencie, ſo many witneſſes and his owne Letters, beeing in teſtimony againſt him. By this you may ſee how fooliſh, falſe, and ridiculous that proteſtation is, which he alleadgeth of Sir *Frauncis Inglefield*, & Ma. *Thomas Fitzherbert*, (if any ſuch were) wherin they ſay, that neuer any conqueſt was intended by the old King of Spaine, nor by his Maieſtie that now raigneth. For I vvould but aske Fa: *Parſons* to what end theſe preparations vvere? whether they were to catch Butter-flies vppon the ſeas? I think few men of vnderſtanding will think, that good King *Phillip* meant to haue onely eſtabliſhed Catholicke religion by force of Armes, and when he ſhould haue ſeene himſelfe maiſter of the field, and Crowne, would depart quietly: leauing all to our ſelues, as he found it. No, no, the ſweet Kingdome of England, would haue been perhaps as precious vnto him, as his beſt dominions in the world. No leſſe abſurd is the proteſtation concerning Fa: *Parſons*, and Father *Creſwell*, that they did neuer treat in their liues, nor conſent, that the King of Spaine ſhould haue any temporall intereſt in the Crowne of England: nor that the old King, or his Maieſtie now raigning, euer intended any ſuch thing, but onelie the good of Catholicks, and their eaſe. This is ſo friuolous, ſo childiſh, and ſo ſenceleſſe a proteſtation, that I am aſhamed to thinke of the folly thereof.

What

What wiſe man will not laugh at Fa: *Parſons*, to heare him in ſuch ſober proteſtation affirme, that hee neuer intended, that the King of Spaine ſhould haue any temporall intereſt to the Crowne of England, and yet by all his might & power ſeeke to make him Maiſter thereof, by inuaſion and force of armes; or that hee pretended nothing but the eaſe of Cath: when hee ſought the cutting of their throats? Theſe are ſtrange contrarieties, in words to proteſt our good, and in action to ſeeke our liues. VVas the booke of *Titles*, (wherein the Kings daughter, the Lady *Infanta* was intitled to all her Maieſties Dominions) writ to no purpoſe, but to exerciſe father *Parſons* wit? VVas it a vaine ſpeculation in the ayre, without relation to effect or end? Or if it be a ſottiſh dulneſſe for any man to thinke ſo, how then was there no temporall intereſt ſought to the Crowne of England? But becauſe the intereſt was layd vpon the *Infanta*, therefore belike father *Parſons* thinketh all inconueniences & abſurdities ſalued, and himſelfe excuſed. A ſimple ſhift to blind a buzzard. As though the *Infanta* could get, or poſſeſſe the crown of England, without aſmuch preiudice to our Country, as if the King ſhould haue taken the right to himſelfe? Muſt they not both come in by force of armes, & muſt not that be with conqueſt & ſubuerſion of the ſtate, debaſing of all nobilitie, and tranſlation of our Engliſh nation in the greateſt part? Can we expect leſſe by a Spaniſh conqueſt, then wee found by the Norman, in the *Conquerer* his daies? No certes. It wil be farre worſe. Let any man but looke backe to thoſe times, and ſee the miſeries and oppreſſions, that fell vpon the Engliſh, with the ſlaughters, murders, and expulſions of all the nobility almoſt, and gentry of the Realme; and doubtleſſe he will deteſt the conceits of fa: *Parſons* herein, & hold him for the moſt deadly enemie that the Engliſh nation hath this day liuing.

But to paſſe ouer this poynt, let vs now come to his excuſe, concerning Iriſh matters: which is but a meere euaſion, and to little purpoſe. For whether his finger were not in the laſt practiſe (as may be ſomewhat probably coniectured, by the former attempt for Ireland, in which he was an actor)

or whether it were not, it is euident that the Ieſuits were dealers therein, and Ma. *Archer* an Iriſh Ieſuit, a chiefe mouuer thereto, as appeareth by Letters written by *Don Iohn d' Aquila*, & intercepted by the Lord Deputie. There is a moſt trayterous letter of his extant, which in time may come to light. But ſhould I labour to light a candle at noone-tyde, whoſe poſitions good Fa: are theſe? *The Catholicks in Ireland, may fauour the Earle of* Tyrone *in his warres, idq; magno cum merito, et ſpe retributionis æternæ*, and that with great merit, and hope of eternall reward, *ac ſi bellum contra Turcas gererent*, as though they warred againſt the Turks. 2. *All Catholicks doe ſinne mortally that take part with the Engliſh againſt* Tyrone, *nec poſſunt æternam ſalutem conſequi*, and can neither be ſaued, or abſolued from theyr ſinnes by any pr[illegible] vnleſſe they repent and leaue the Engliſh. 3. *Idem c[illegible] eſt. &c. They are in the ſame caſe that ſhall helpe the E[illegible] any victuals, vel quid ſimile tribuunt, or any ſuch like* [illegible] *The moſt worthy Prince* Hugh O Neale, *and othe[illegible] of Ireland, that fight againſt the Queene, are nullo[illegible] conſtruction Rebels.*

How ſay you Frier *Robert*, out of what forge [illegible] warlike engins? They were hammered in *Salama[illegible]* day of March, 1602. and are as you ſee red hot. B[illegible] *Vulcan* was the workman of them? You ſhall heare [illegible] one of them ſpeake for themſelues. *Sic ego. &c.* So I *Iohn [illegible] Sequenza*, profeſſor of Diuinitie in the Colledge of the *ſocietie* of *Ieſu*, in the famous Vniuerſity of *Salamanca, cenſeo*, do thinke. *Idem cenſeo ego*, I *Emanuell de Royas*, profeſſor of Diuinitie in the ſame Colledge of the *ſocietie* of *Ieſu*, am of the ſame opinion. *Et ego, &c.* And I *Iaſper de Mena*, profeſſor of Diuinitie, & of the ſacred Scripture in the ſame Colledge, doe aſſent to theſe Fathers ſentence, *tanquam omninò certæ*, as to an aſſured truth. *Ego, &c.* I *Peter Oſorio*, Preacher in the Colledge of the *ſocietie* of *Ieſu*, at Tire, am altogether in iudgment with theſe Fathers. Now Fa: *Parſons*, ſpeake out man, haue any of your company been practicioners in the treaſons of Ireland? The Catholick Author of the *Ieſuits Catechiſme*, telleth vs, that all the late rebellious treacheries, & murthers

he

he there mentioneth, were plotted & contriued in the Colledges of the Ieſuits in Fraunce. And doe not theſe Ieſuiticall profeſſors tell vs as much of their owne proceedings in their Colledges of the *ſocietie* of *Ieſu* in Spaine, for our treaſons, rebellions, and murthers in Ireland?

May I be ſo bold as to imitate theſe Spaniſh Diuines ſtyle? *Ego F. B.* doe profeſſe in the ſight of almighty God, and to the whole Catholicke Church, that I do verily thinke in my conſcience, the ſaid foure Propoſitions to be moſt falſe and vnchriſtian: and that howſoeuer certaine Ieſuits and theyr followers doe diſſemble, and equiuocate for the time vvith ſome men heere in England, who ſhew too much weakenes in beeing ſo greatly led by them, and what vaine, and childiſh [illegible]ns ſoeuer this foxed Father of ours deuiſeth to ſhift of [illegible]om himſelfe, and *his* ſocietie, not *of Ieſu*, in theſe [illegible] if euer they be able to procure another inuaſion, [illegible]o any *Tyrone* in England, theſe trayterous poſi[illegible]d in hell, will be againe reuiued amongſt vs by [illegible] concerne the ſtate to be conſidered of, it vvere [illegible]ooked into in time. I can be but ſory, that the [illegible]riſtian faith and religion of Chriſt, ſhould thus [illegible]zed by Machiauillians, vnder pretence of the bleſ[illegible]. of *Ieſu*.

[illegible] concerning Fa: *Parſons* letter to Fa: *Holt* here cited, out [illegible] the which he onely noteth what pleaſeth himſelfe, but yet in ſuch ſort, as if his wits were breeched, or that the man had been building Caſtles in the ayre. In one part of that letter, hee talketh of a Catholicke Prince to be thought of after her Maieſties death, whether Spaniſh, Scottiſh, French, or other. Is it not ſtrange that a Frier ſhould thus beſtir him? In any wiſe mans iudgement, it includeth much folly, great ignorance, no ſmall pride, and a world of factious garboyles, and mutinies. His folly and pride appeare, in that hee will intermeddle in matters ſo farre beioynd his reach, as though hee could diſpoſe of kingdoms, and ſucceſſors to Crownes. We ſhall ſure haue a *Neuell*, Earle of Warwick of him, to erect and depoſe Kings at his pleaſure. His ignorance is alſo as manifeſt, in that he is ſo ſimple as to thinke, that his plots or diſ-

or whether it were not, it is euident that the Ieſuits were dealers therein, and Ma. *Archer* an Iriſh Ieſuit, a chiefe mouuer thereto, as appeareth by Letters written by *Don Iohn d' Aquila*, & intercepted by the Lord Deputie. There is a moſt trayterous letter of his extant, which in time may come to light. But ſhould I labour to light a candle at noone-tyde, whoſe poſitions good Fa: are theſe? *The Catholicks in Ireland, may fauour the Earle of* Tyrone *in his warres, idq; magno cum merito, et ſpe retributionis æternæ*, and that with great merit, and hope of eternall reward, *ac ſi bellum contra Turcas gererent*, as though they warred againſt the Turks. 2. *All Catholicks doe ſinne mortally that take part with the Engliſh againſt* Tyrone, *nec poſſunt æternam ſalutem conſequi*, and can neither be ſaued, or abſolued from theyr ſinnes by any prieſt, vnleſſe they repent and leaue the Engliſh. 3. *Idem cenſendũ eſt. &c. They are in the ſame caſe that ſhall helpe the Engliſh with any victuals, vel quid ſimile tribuunt, or any ſuch like thing*. 4. *The moſt worthy Prince* Hugh O Neale, *and other Catholicks of Ireland, that fight againſt the Queene, are nullo modo, by no conſtruction Rebels.*

How ſay you Frier *Robert*, out of what forge came theſe warlike engins? They were hammered in *Salamanca* the 7. day of March, 1602. and are as you ſee red hot. But vvhat *Vulcan* was the workman of them? You ſhall heare euerie one of them ſpeake for themſelues. *Sic ego. &c.* So I *Iohn de Sequenza*, profeſſor of Diuinitie in the Colledge of the *ſocietie* of *Ieſu*, in the famous Vniuerſity of *Salamanca*, *cenſeo*, do thinke. *Idem cenſeo ego*, I *Emanuell de Royas*, profeſſor of Diuinitie in the ſame Colledge of the *ſocietie* of *Ieſu*, am of the ſame opinion. *Et ego, &c.* And I *Iaſper de Mena*, profeſſor of Diuinitie, & of the ſacred Scripture in the ſame Colledge, doe aſſent to theſe Fathers ſentence, *tanquam omninò certæ*, as to an aſſured truth. *Ego, &c.* I *Peter Oſorio*, Preacher in the Colledge of the *ſocietie* of *Ieſu*, at Tire, am altogether in iudgment with theſe Fathers. Now Fa: *Parſons*, ſpeake out man, haue any of your company been practicioners in the treaſons of Ireland? The Catholick Author of the *Ieſuits Catechiſme*, telleth vs, that all the late rebellious treacheries, & murthers

he

he there mentioneth, were plotted & contriued in the Colledges of the Ieſuits in Fraunce. And doe not theſe Ieſuiticall profeſſors tell vs as much of their owne proceedings in their Colledges of the *ſocietie* of *Ieſu* in Spaine, for our treaſons, rebellions, and murthers in Ireland?

May I be ſo bold as to imitate theſe Spaniſh Diuines ſtyle? *Ego F. B.* doe profeſſe in the ſight of almigh e God, and to the whole Catholicke Church, that I do veri' e thinke in my conſcience, the ſaid foure Propoſitions to be moſt falſe and vnchriſtian: and that howſoeuer certaine Ieſuits and theyr followers doe diſſemble, and equiuocate for the time vvith ſome men heere in England, who ſhew too much weakenes in beeing ſo greatly led by them, and what vaine, and childiſh euaſions ſoeuer this foxed Father of ours deuiſeth to ſhift of matters from himſelfe, and *his* ſocietie, not *of Ieſu*, in theſe points, yet if euer they be able to procure another inuaſion, or to ſtirre vp any *Tyrone* in England, theſe trayterous poſitions, hatched in hell, will be againe reuiued amongſt vs by them. If this concerne the ſtate to be conſidered of, it vvere well it were looked into in time. I can be but ſory, that the auncient Chriſtian faith and religion of Chriſt, ſhould thus be ſcandalized by Machiauillians, vnder pretence of the bleſſed name of *Ieſu*.

As concerning Fa: *Parſons* letter to Fa: *Holt* here cited, out of the which he onely noteth what pleaſeth himſelfe, but yet in ſuch ſort, as if his wits were breeched, or that the man had been building Caſtles in the ayre. In one part of that letter, hee talketh of a Catholicke Prince to be thought of after her Maieſties death, whether Spaniſh, Scottiſh, French, or other. Is it not ſtrange that a Frier ſhould thus beſtir him? In any wiſe mans iudgement, it includeth much folly, great ignorance, no ſmall pride, and a world of factious garboyles, and mutinies. His folly and pride appeare, in that hee will intermeddle in matters ſo farre beioynd his reach, as though hee could diſpoſe of kingdoms, and ſucceſſors to Crownes. We ſhall ſure haue a *Neuell*, Earle of Warwick of him, to erect and depoſe Kings at his pleaſure. His ignorance is alſo as manifeſt, in that he is ſo ſimple as to thinke, that his plots or diſ-

ſignements ſhall be like to take effect in thoſe times; or that the Catholicks (if they would follow his Chimericall conceits) ſhould be able to make a King at their pleaſures, and diſpoſſeſſe the right ſucceſſors, or fruſtrate the deſignement of the whole Common-wealth. And it is cleere that his hart is poſſeſſed with a world of tumults, in that therby he would make our cour ry a perpetuall Campe of hoſtilitie. For doth he thinke, that . ny true Competitor will looſe his right for his invaſions, or . at his Maieſtie, our neighbour Prince, will ſit ſtil, while he createth Kings? Or that the Cõmonwealth, will yeeld the diſpoſe of the ſcepter to his worſhips deſignement?

See what blood-ſhed this fellow would draw vpon vs, with his Machiauillian deuiſes, to the vtter ruine and ſubuerſion of the whole. Beſides his folly, I ſay, which appeareth in this letter (as himſelfe citeth it) and tendeth to the ruine of our Country, and Common-wealth, as you ſee: wee haue noted to him other Letters writ to Maſter *Thomas Fitzharbert* into Spaine, concerning the Kings preparation againſt England: which ſufficiently diſcouereth his affections towards his Prince, and Country. And we can alledge his Letter, written to the Earle of *Angus* the 24. of Ianuary, 1600. wherein he confeſſeth, that he had laboured eyght or tenne yeeres for his Maieſtie of Scotland, and the preferment of his title, with the ſumme of twelue hundred Crownes a yeere for 2. yeeres together from Spaine, which were as hee ſaith, disburſed in the yeere 83. & 84. As alſo 4000. crownes, procured to the ſame effect, from Pope *Gregory* the 13. by bill of exchange, which he confeſſeth he brought to Paris, and there deliuered it. And hee ſaith the ſame had continued, if any correſpondencie of gratitude, or hope had continued from Scotland: with no ſmall aſſurance of farre greater matters, & aduancement to the Kings perſon, if the enemies ſince of both our Realmes (as he ſaith) had not ouerthrowne, and altered that courſe.

This he hath in that Letter, and much more. Whereby you may perceiue, what his practiſes haue been from time to time, againſt her Maieſtie, and ſtate: ſeeking firſt (as you ſee) by

by large penſions got from Spaine, to worke with the Scots, and others, for the vntimely aduauncement of his title, which muſt haue beene with the ouerthrow of her Maieſtie, or otherwiſe (you know) it could not haue been. And here I requeſt the Reader, to note theſe labours of father *Parſons* for the affaires of Scotland, to haue beene in the yeeres 1583, & 1584, in which ſelfe ſame yeere, happened the trayterous plots of *Parry*, *Fran: Throgmorton*, and the Earle of *Northumberland*, and the practiſes with the Duke of *Guiſe*, Spaniard, and other Engliſh abroad, about the deliuery of the Queene of Scots, and ouerthrow of her Maieſtie, and ſhortly after the treaſons of *Babington*, and his complices. Which I note, that you may ſee how fa: *Parſons* courſes concurred at the ſame inſtant with their attempts: and by this you may geſſe, whether it be not more then probable, that hee was inward with all thoſe deuiſes, & perhaps ſome of that mony was imploied to the ſetting forward of thoſe attempts, though hee vvould ſeeme cleere in all things. But it is Gods will, that his ovvne Letters and writings, ſhould diſcouer his dealings. There want not other Letters of his, and his complices, which ſhew his good will towards our Soueraigne & country: but theſe ſhall be ſufficient at this time.

Now will we come to the obiections made againſt him, concerning his intituling the Spaniards to the Kingdoms of England, Fraunce, and Scotland, and of *the Students ſubſcribing in Spaine to the Lady* Infanta *her title*, as alſo concerning the Lord *Dacres*, and diuers of our nation, diſcredited by fa: *Parſons*, to the loſſe of ſome of their liues, and laſtly of the booke of *Titles*, or ſucceſſion: to all which wee will aunſwer in order. To the firſt, of intituling the Spaniard vnto England, Fraunce, and Scotland, it is plaine, & euident in it ſelfe, that by intituling them to England, conſequently he intituled them to Ireland, and all her Maieſties dominions, and to Fraunce, becauſe of the right wee pretend to that Crowne. Touching Scotland, it may follow by a ſequell of neighborhood: becauſe (you know) the Spaniards creepe euer forwards, louing rather to gaine by theyr neighbors an ell, then loſe an inch. For by reaſon of the imminent danger of that Crowne,

Crowne, and the rather, becauſe that King is a Competitor to England, and therefore ſuſtayning great wrong by his inuading of vs; would no doubt ſtirre and make warre againſt him, which happily might occaſionate his ouerthrow, and loſſe of that Kingdome likewiſe. So that fa: *Parſons* falſly intitling the Spaniard vnto the Crowne of England, doth alſo in effect, intitle him to Scotland likewiſe, in that hee could not poſſeſſe the one quietly, without the other, conſidering the wrong that of neceſſity muſt be done to the Scot, which would make him ſtirre ſo long, as he were able to leauie but a thouſand men, or procure ayde from neighbours adioyning. I doe not take vppon mee to determine of any mans right, or title, praying with my hart, that her Maieſtie may long cõtinue amongſt vs: but do note in a word, what bloodie miſchiefe fa: *Parſons* doth breathe out in his famous libell of ſucceſſion.

For the proofe of the ſecond obiection, *of the ſchollers beeing vrged to ſubſcribe to blankes, and to confirme the* Infanta *her title to the Crowne of England*, is a matter very notorious and euident. VVee haue diuers prieſts yet aliue in England, to confirme the ſame by othe, aſwell of them, that were inforced to ſubſcribe againſt theyr wills, as others that openly refuſed the ſame. I doe therefore wonder to ſee the mans vnſhamefaſt deniall of ſo manifeſt and apparant a truth.

As touching the fained matter of the Cardinalls deuiſe for certaine courſes to be held in our country after her Maieſties time, and his propoſing of the ſame to diuers, it is a moſt egregious calumniation againſt the deceaſed Cardinall, & all men may eaſily ſee it to be but a meere inuention of fa: *Parſons*, in naming onely two perſons deceaſed, *Sir Frauncis Ingleſield*, and Doctor *Stillington* for witneſſe, knowing vvhat proofe a dead witnes may carry, eyther in Court or country. Beſides, there were diuers men of wealth of ous nation, with whom hee was as like, or more like to haue communicated the ſame, as with the two dead perſons named, who for ought I can learne, neuer heard of any ſuch ſpeeches from him. Whereby you may ſee by whom the worthy Cardinall is diſgraced, and diſhonoured now hee is dead, beeing by Father

Parſons

Parſons drawne into all fooliſh, and fond deuiſes, as an actor with ſo factious creatures, in matters by themſelues deuiſed. But they which diſgraced him liuing in his latter dayes, will not ſuffer him of likelihood to reſt quiet, now hee is dead. Concerning his propoſing the booke of *Tytles* to haue been reade, in the Refectory in Rome, in ſteed of a ſpirituall Lecture, vſed to be reade at ſuch times: there be diuers yet that will depoſe the ſame againſt him; and Ma: *Lowbery* now a reuerend prieſt, was the man ſhould haue read the ſame, but he reiected it, vtterly refuſing to meddle with ſuch ſtuffe. To the third poynt concerning the L. *Dacres* vſage amongſt them, we will referre the relation thereof to Ma: *Charles Paget*, beſt acquainted there-with, who hath promiſed (if Fa: *Parſons* ſurceaſe not) to diſcouer his vſage with others.

To the fourth matter of diuers diſgraced by him, and his complices; it would make a huge volume, to ſet downe the particularities of euery one that hath beene abuſed by them in this kind. And therefore we will reſerue it for a particuler treatiſe of purpoſe, if occaſion inforce vs heereafter, to diſcouer more at large their particuler dealings againſt particuler men. Onely at this time I will note vnto you one or two notable examples. The firſt ſhall be of Ma: *Barkworth*, now I truſt in heauen. This Ma: *Barkworth* being a prieſt in the Colledge of *Vallidolid*, was by the Ieſuits ſuſpected to be a furtherer, and concurrer with certaine youths, that entred into the order of S. *Benedict*. Whereof Fa: *Parſons* hauing intelligence, did write to the Rector of that Colledge, that he ſhould be diſmiſſed preſently, ſhewing in his letters ſome anger, that he ſtayed ſo long. Where-vpon the Miniſter of the Colledge came vnto him one morning (being ſicke of a feauer, and not well recouered) and bad him to ariſe, and make himſelfe ready to walke with him, ſaying, that it would be wholſome for him to walke, and ſhake off his Feauer, and not to yeeld thereto. When they were departed out of the Engliſh Colledge, he led him into the Colledge of the Ieſuits, and leauing him in a paued roome, he tooke occaſion to depart from him, vpon ſome affaires, to ſpeake with one of his fellow Ieſuits in that houſe. And comming back againe

vnto him, hee brought the Rector of the Ieſuits Colledge with him: who entred into an inuectiue, and bitter diſcourſe againſt him, and the concluſion was as followeth. He commaunded him to put off his Scholers robes, to put on a ſute of ragges (which they offered him) to depart the Colledge, and Citty, and to ſhift for himſelfe; ſaying, that he was not worthy to ſtay longer there, neither ſhould, and that for a *viaticum* to helpe himſelfe in his trauaile, he ſhould not haue ſo much as a Spaniſh *reall*, which is but ſixe pence Engliſh. Ma: *Barkworth* perceauing their intentions, told them, that he would not depart with ſuch diſgrace, hauing not offended; in that if he had concurred with the fore-ſaid youths, for their entrance into Religion, yet was it not ſuch a fault, as could deſerue ſuch expulſion, their wills being not in his power to rule or commaund. The Rector ſeeing he would not diſpoile himſelfe, and put on thoſe ragges to depart, called in certaine of his lay brethren, ſtrong fellowes, to deale with him by violence, and to enforce him to change his habite. Whereof two comming vnto him, catched him by the legges, and pulling them from vnder him vpon a ſuddaine, threw him backward flat vpon the pauement, with ſuch violence (being then ſicke, and weake with a Feauer) that hee was much bruſed there-with, and in a great maze preſently vpon his fall, the reſt of the lay brethren apprehended ſome a legge, ſome an arme, and ſo drew him into another roome paued in like manner, as in thoſe hote Countries, all roomes for the moſt part are. He being, as I ſay, thus amazed, and perceauing them to pull, and hale him, fearing belike, that they would murder him, vſed theſe words, but in the Spaniſh tongue: *What will you kill me? will you kill me? let me firſt confeſſe me.*

When they had thus dragged him into the other roome, with ſtrugling, and ſtriuing, he got vpon his feete. No ſooner was hee vp, and recollected, but that one of them gaue him ſuch a ſtroke with his fiſt vpon the face, that hee felled him down backward againe. With this blow he was ſo bruſed in his face, that when he was cold, afterwards he was not able to vtter his words, that one though neere him, might well

well vnderſtand him, what he ſpake. Whilſt this was in hand, and the Rector of the Ieſuits Colledge, and the Miniſter of the Engliſh Colledge, Fa: *Blackfan* being ſpectatour of this cruell, and inhumaine tragedy, in came a Spaniſh Ieſuit, of a noble houſe in Spaine, and finding them in this ſort abuſing ſo outragiouſly this prieſt, he reproued them for it; and told them it would be a great ſhame vnto them, if the world ſhould be witnes thereof. Heere-vpon they left off, and hauing better bethought themſelues of this fact ſo outragiouſly committed, they intreated him to keepe ſilence thereof, and not to make the other Scholers acquainted heere-with, and they would kindly intreate him heere-after: he ſhould haue large faculties, a good *viaticum*, when he went for England, and all the friendſhip they could ſhew him elſe. Heere-vnto he ſeeming to yeeld, they priuily conuayed him backe to the Engliſh Colledge, & brought him to a ſequeſtred chamber, where he lay vntill his recouerie. But ſome of the Scholers, that then were in the Colledge (as there were then not aboue 9. or 10. the reſt being ſent away to another place, for feare of the plague at that time in the Citty) ſeeing him come in all bruſed, began to ſuſpect ſome ill meaſure. So that notwithſtanding their ſecret conuaying him into a ſequeſtred chamber, they found him out, and reſorted vnto him; which one of the Ieſuits perceauing, ſpake vnto them ſaying, *Take heede, come not neere him, for we verily think he hath the plague.* This ſpeech they gaue out to feare the Scholers from reſorting vnto him, that they might not ſee, into what pleight they had brought him. But for all they could doe, they could not hinder them but that they would, & did ſee him. The Phyſician being ſent for vnto him, and feeling of his pulſe, not knowing what had happened, ſayd, that hee had ſuffered great violence; by which you may geſſe, how ſtrangely hee was handled in this combat. I know there be diuers, that wil thinke this Hiſtory ſtrange, and incredible; but if it chaunce, that Ma: *Charles Paget* doe but ſet downe the actions of Fa: *Holt*, eſpecially concerning Ma: *Godfray Foulgeam* (the very cauſe of whoſe death hee was) you ſhall ſee more ſtrange matters then this. And for the proofe of this Hiſtory of

Ma: *Barkworth*, my ſelfe haue heard it related of three or foure ſeuerall parties witnes thereof, and ſuch as deſire more certainty heerein, I referre them vnto thoſe, that were then in the Colledge of *Valladolid*, and ſaw him in this extremity, and heard him afterwards deliuer the whole courſe of their proceedings with him in the Ieſuits Colledge, as heere it is ſet downe. Of which number ſome are prieſts, who haue vpon their faith, and fidelity, deliuered the ſtory thus vnto me, (as from his owne mouth) and their owne eyes being witnes to part of it.

Another example of their vncharitable dealing, was with Ma: *Fixar* (one of the moſt famous men of our Nation, for diuers good parts in him) whom firſt heere in England they diſgraced, with the note of eſpiall moſt vniuſtly. And afterwards he being in great credite in *Liſbone* in Portugale, with the Biſhop (if I be not miſtaken) was by Fa: *Parſons* meanes with-drawne thence vnder colour of greater preferment. And when they had him thence into Spaine, they confined him into an out place, with ſuch diſgraces, & diſguſts, that he ſhortly died. Theſe two I thought good to ſet down, omitting infinite more examples of his, and other Engliſh Ieſuits, their vncharitable dealings againſt diuers, yea moſt part of our Country-men, eſpecially the Gentlemen abroad in baniſhment. Beleeue me, it were farre more eaſe, and tolerable for any Cath: to liue at home, and endure the afflictions of our Country for their conſciences, then to liue abroad in Spaine, Italy, or the Low-countries, and to ſuffer that at the Ieſuits hands, which I know diuers to haue done.

To the fift and laſt point of accuſation, concerning the booke of *Succeſſion*, put out in the name of one *Dolman* a ſecular prieſt; whatſoeuer his friuolous excuſes may be of *vir dolorum*, it may haue a fitter conſtruction from *dolus*, then *dolor*, in that the whole worke is naught elſe, but a deceitfull conference, and treatiſe, to bring an old rotten fayned title, neuer dreamed of before this *vir dolorum*, coyned it out of a whole *Teſſaradecades* of genealogies, and generations ſo long agoe, that the very Iland it ſelfe might haue beene turned topſey turuy, ſince the firſt ſpring or roote of that title; and

many

many a ſcore, yea hundreds yet aliue that doe ſtep before it. And no leſſe a deceite it ſeemeth to be, that he would put it forth in the name of a reuerend auncient Prieſt in England, to bring him into danger for the ſame. Whereas he ſayeth, that hee neuer knew Ma. *Dolman*, it is a manifeſt vntruth. For he not onely knew him, but alſo knew him to be one of the moſt principall prieſts of our Nation, both for the reuerence of his yeeres, grauity, iudgement, and other good parts, that hath alwayes oppoſed himſelfe againſt the vniuſt, and exorbitant courſes of the Ieſuits, whereof Fa: *Parſons* hauing ſuch continuall, and certaine informations of euery man in particuler, and their affections, could not be ignorant, eſpecially he being the onely man of reſpect, amongſt the chiefe Cath: of account, in the Eaſt parts of England. And therefore it may well be preſumed that this *vir dolorum*, as he calls himſelfe, did *dolo malo* of purpoſe publiſh the ſame vnder his name, thereby to doe him a good turne, if he could. Wee know the Ieſuits charity towards their back-friends, and ſuch as ſtand in their way. And whereas in diſgracefull ſort he ſeemeth to excuſe him from ſuch an intention, becauſe forſooth (as he ſayeth) Ma: *Dolmans* talent is knowne to be farre inferiour to ſuch a labour: you may gather his loue, and affection towards him, & how willing he is to doe him a good turne, if it lay in his power. Wee can aſſure you that all that know the man, and ſpeake not of him in ſpleene and hatred (becauſe he is not a fauourer, but an aduerſarie to the Ieſuits proceedings) cannot but confeſſe, that he is a man of excellent good parts, and not inferiour to moſt of Fa: *Parſons* faction in England: And therefore no vnlikely matter, that a worthier peece of ſtuffe, then this Libell of *Succeſſion*, might proceede from his endeuours, if hee would be ſo idle, as to buſie himſelfe about ſuch vngratefull toyes.

After theſe obiections Fa: *Parſons* by the miſtaking of a word falſely printed, viz: *greenewatt* for *greenecoate*, of purpoſe maketh himſelfe ignorant of the matter, which he knoweth as well, as a begger knoweth his diſh. For he cannot be ignorant of his owne ſpeeches deliuered in *Greenecoate*, alias, *Leiſters Common-wealth*; a booke written by himſelfe,

to the diſgrace of the late Earle of Leiſter. Wherein he ſayeth, that difference in Religion (ſpeaking in the behalfe of the Scottiſh tytle) ought to be no barre in the inheritance to the Crowne. Thus you ſee him, like a weather-cocke, turning euery way. But now he is become ſo religious, in the behalfe of the Spaniard, that he will haue them all to goe together by the eares, and one to cut anothers throat: yea, ſuffer all the villa. es, and miſerable oppreſſions in the world by the Spaniard, t 'cauſe he is a Cath: rather then to admit of the Scot for that .. is not ſo, or of any other in his caſe; and will needes haue all men bound, without all temporall reſpects whatſoeuer, vnder payne of damnation to ſtriue to bring in a Cath: Prince, againſt the true heire, and him that hath the beſt title. Which generall propoſition how abſurd it is, and againſt the very law of nature, we haue elſe where ſhewed. For by the ſame reaſon were the Chriſtians bound, being in great multitudes in the primitiue Church; yea, and whole legions of them ſouldiers, and therefore in more likelyhood to haue preuailed therein, then a few vnarmed Cath: here in England, to haue ioyned their forces at euery change, for the erecting of a Chriſtian Emperour: the ſame being a thing of greater importance to Gods Church, then for any King, or Prince of ſo ſmall an Iland to be a Catholike. Neither can the difference of hereſie, and infidelity, the one being a ſubiect to the Church, and the other none, much helpe the matter, for your Emperours many times went by election, and faction of the ſouldiers, and hee that could get the force of the ſouldiers to proclaime him, and bring him in, was the true Emperour, without reſpect of blood, kindred, or linage: and therfore there was more reaſon for the Chriſtians ſo to haue done at that time, then for Cath: in theſe. But yet they held no forcible courſes, I meane the Chriſtians, nor thought it lawfull ſo to doe.

As concerning the letter to the Earle of *Angus*, we haue already ſhewed ſufficient out of it to the ſame purpoſe, it was cited in the *Important conſiderations*. The whole courſe of the letter being ſomewhat long (after Fa: *Parſons* manner of writing familiar Epiſtles,) is to no other end, then to ſhew his

his diligence beſtowed 8. or 10. yeeres, for the King of Scotland, his vntimely aduantage to the crowne of England. And for the matter of the French Embaſſadors going to the Pope, to procure audience for our firſt two meſſengers, Ma. Doctor *Biſhop*, and Ma. *Charnocke*, he may aſ:e Ma. *Nicholas Fitzherbert* thereof. I doubt not, but hee can reſolue him therein of the truth. Whether it was the French Embaſſador or a Cardinall, it was an office agreeable to their humours & dignitie. Neither is it to the purpoſe that the Duke of *Ceſſa* laughed, or is fained to laugh by fa: *Parſons*, for all was but a Spaniſh laughter, and ſo muſt be reputed nothing diſcrediting any action of ours: vnleſſe he thinke geſtures & laughters, can put vs like children out of countenaunce. But he is much miſtaken: for if laughing will ſerue the turne, we can laugh as faſt as either Fa: *Parſons*, or the Duke either: be it ſpoken without touch to his degree, which wee reſpect in him, and all perſons of Maieſtie, grace, or honour.

VVe will heere omit the vſage of our two meſſengers, becauſe elſe where wee haue ſpoken ſufficient thereof, but yet he hath heaped vp ſuch a farthell of vntruths in the onely relating of them, as that *they were heard for three months together*, that *they were not caſt into priſon*, that *iuſtice by that action was not violated. &c.* that I am aſhamed to ſee ſuch palpable vnſhamefaſtnes, not one word beeing true, as by our former diſcourſe to his holines (where things muſt be ſifted to their verities) you may ſee: and alſo in the copies of diſcourſes. If furthermore you pleaſe to read Ma. Doctor *Biſhops* aunſwer to fa: *Parſons* letter, and the cenſure vpon the ſame, there you ſhall find the ſtraightnes of their vſage, with a ſtrange impriſonment vnder Fa: *Parſons* theyr Gayler, and that they were neuer admitted to deale about their buſines, nor heard: but onely once, beeing accuſed before the two Cardinalls. But theſe are the ſtraynings and ouerſtraynings of fa: *Parſons*, to defend his proceedings, which I told you of him in the preface. For his queſtion, how the reſtraining of a couple of prieſts may be both blaſpemie to the ſea Apoſtolick, and to her Maieſtie, I aunſwere him that this is a forgery, and an impoſture of his owne, and no ſuch coniunction made in the

Epi-

Epiſtle by him cited. Onely it is there ſaid, that neither his holines, nor any other competent Iudge, euer heard of the coggery, preiudice, and blaſphemy done againſt the ſea Apoſtolicke, and the ſacred Maieſtie of our Prince: not that their impriſonment was either coggery, preiudice, or blaſphemy to her Maieſtie, but that by their impriſonment, his holines could not heare of their preiudiciall dealings againſt our Prince and ſtate, nor of their coggery and blaſphemy againſt the Sea Apoſtolicke, all Princes and Prelats in the world, being in a ſort abuſed by ſuch dealings.

As touching fa: *Parſons* returne into Spaine, whether by *Mendoza* his commendations, or not (which little importeth) we will omit, as not much to the purpoſe. All the world by experience ſeeth, that his going thether, was not for any good to our country, but to procure inuaſions, and to raiſe a new bloodie title to the Crowne of England. I will note but two circumſtances in this fathers diſcourſe of this matter, not to be omitted: the firſt is, *that no letter, or meſſage paſſed for many yeeres together betweene* Mendoza *and him, to wit, after the deſaſtrous affaire of* Ballard, *and* Babbington. By this you ſee that Letters, and meſſengers were wont to paſſe between them before this deſaſtrous affaire: and ſo it is very probable, that fa: *Parſons* was made acquainted with all thoſe practiſes, wherein *Mendoza* had dealt, concerning *Throgmorton* & *Babington*, by thoſe letters, and Meſſengers.

The ſecond obſeruation is, that when *Mendoza* ſome yeeres after returned to *Madrill*, there paſſed great expoſtulation betweene them two, about that affaire of *Babbington*, and ſome other ſuch matters. Wherein the ſaid Embaſſador had beene thought to haue beene ouer-much ledde by the forward men, and their mates. Doth not this ſhew firſt, that *Mendoza* was a ſubiect to the Ieſuits by ſome hand or other; or elſe, why ſhould Father *Parſons* a Ieſuit, expoſtulate matters with a Duke, a Prince, & an Embaſſador to ſo great a King? How durſt he otherwiſe haue noted by way of expoſtulation (which ſheweth an authority) his beeing ouermuch miſled by the forward men, which inſinuateth a diſlike or checke, for following too much the aduiſe and directions

of

of ſuch men, blaming the manner, and circumſtances, but not directly the matter. Doe not theſe circumſtances leaue a ſuſpicion of Fa: *Parſons* conſent to that plot, though he diſliked that *Mendoza* was ouermuch ledde therein by the forward men. See how God will that father *Parſons* ſhould bewray himſelfe.

An aunſwer to the fift Chapter, concerning our pretended folly: and malignant ſpirit, in obiecting certaine bookes to father *Parſons*, which tend to his commendation, and of his confutation of a little Treatiſe, in anſwer to his booke of *Succeſſion.*

NOw are we come at length to the fift chap: *of bookes obiected to Fa:* Parſons, *which he will haue to increaſe his credite.* Of theſe bookes he citeth 4. in number vrged by vs, to wit, *Philopater, the ward word: the high counſell of Reformation, or Memoriall,* (as hee termeth it) and the *booke of Titles, or ſucceſſion to the Crowne.* Theſe hee nameth, but leaueth out the ſcurrilous pamphlets of *Pernens* and *Greene coate,* or *Leiſters common-wealth*, with ſuch other of that rabble; full of exaſperations againſt the Queen & ſtate, and very ſcandalous, as conteyning infamous ſlaunders againſt both, and in particuler againſt ſome of the counſell: which could not but giue occaſion to incenſe them (beeing in power and authoritie) againſt all Catholicks, and prieſts in England. And all England knoweth, that the booke againſt the *Earle of Leiſter,* did mightily auert him from all Catholicks in generall. But it is a true ſaying, which often I haue heard ſpoken of father *Parſons,* that hee will rather loſe his friend then his ieſt, & it is verified in all his proceedings. For if once he apprehend a courſe, he wil thorow with it, though all the world ſmart for it: of ſo violent, and pernicious, and head-ſtrong a nature he is.

But to come to the bookes which by himſelfe are cited. Of the two firſt, viz. *Philopater,* and the *Ward-word,* he ſaith no more, but that they be in defence of the Catholicke cauſe; the firſt, againſt the rigorous Edict, the ſecond, againſt a

bloody-minded Knight. As for the firſt, it is full of moſt bitter rayling, & arrogant exaſperations, as euery man that hath read it can tell; beſides fooliſh ſcoffings againſt great perſons, which no man of wiſedome and charitie would haue vſed in theſe times, vnleſſe he had meant to whet a double edged ſword to cut Catholicks throats. The ſecond was a fond and fooliſh reuiuing of a dead matter, not worth a ruſh; no man either thinking, or regarding the follies of ſuch a pamphlet. But by his raking againe in the old forgotten dunghill, he hath raiſed vp ſuch new ſtirres, and drawne ſuch perſons into the matter, that (as euery man may ſee) the dead matter is now new on foote, and aliue againe, and in a more hurtfull ſort then before. Let him ſee what the Deane of *Exceter*, Ma. Doctor *Sutcliffe*, hath written in aunſwer of his *Wardword*, and iudge whether the wound be not worſe then before. The Knights obſcure toy, no man regarded: but I dare not ſay ſo of Ma. Doctor *Sutcliffs* booke. And this was the wiſedom of this good Fa: in aunſwering the *Watchword*, needes he muſt haue his ieſt, though it coſt him deere.

As touching his third pamphlet of *Reformation*, it is a world to ſee the pride of the man to take vpon him, to meddle with all eſtates, and giue rules, and directions, what muſt be done, as well in the Court, as Country: Clergie, as Laity. And when, forſooth, muſt this be done? Mary when our Country is reduced againe to Catholicke religion. But when or how muſt that be, doe you know? Preſently forſooth by a Spaniſh conqueſt. For you muſt vnderſtaud, that this worke was hatched about the ſame time, or immediatly after the booke of *Titles*, if not before: ſo that you ſee the booke of Succeſſion was for the conqueſt, and this for Reformation to follow.

What ſimplicity was it for a man of wit, or vnderſtanding, to thinke that after a Spaniſh conqueſt, hee ſhould haue the managing of matters for our Country, to preſcribe orders, & lawes; as though the Spaniard would haue deliuered all matters into Father *Parſons* hand, and hee muſt haue beene *Lycurgus*, to direct all. Alas poore man, or rather mad man, how great a conceit ſoeuer you haue of your ſelfe, and how much

ſoeuer

ſo euer you preſume of your greatnes with the Spaniard, you muſt giue me leaue to thinke, that when that time had come (as God forbid it euer ſhould) Ma. Spaniard would haue as little regard to Fa: *Parſons*, in thoſe affaires, as to any of vs. I will omit his fond ſuppoſall of eaſie reformation: *becauſe both our Clergie, and Catholickes, hauing liued in perſecution all this time, would willingly concurre to a holy and perfect reformation:* as who would ſay, that all difficulty in that point ſhould remaine in the prieſts, and Catholickes of our owne nation, and not rather in the Spaniards, who then muſt be our good Maiſters, and of like, the greateſt number, at the leaſt in all authorities, both in Court, & Country (as in conqueſts happeneth) and all men know the Spaniards to be the moſt licentious people in Europe: eſpecially the ſouldier.

Where is now your ground (fa: *Parſons*,) of an eaſie reformation? but commonly great folly, and blindnes followeth pride, euen in the wiſeſt men. And if father *Parſons* ſay, that this Treatiſe of *Reformation*, was not intended vppon any conqueſt (although it is euident that it was) yet is it both fooliſh, and arrogant: *Fooliſh*, in that hee buildeth Caſtles in the ayre, knowing neither when, by whom, nor how the reduction of our country ſhall happen, and therefore an hundreth to one, that his fooliſh Chimeras will be either forgot, or cõtemned when that time happeneth. *Arrogant*, in that thereby he ſeemeth to think, that at ſuch times our coũtry ſhould want men of wiſedome, or piety, or both, to ſee what will be then conuenient, and put the ſame in execution, vnleſſe, he preſcribe them before hand, & tell them what they muſt do. But to open a little more in particuler his great folly heerein, ſuch as haue read the ſaid Treatiſe, (beeing prieſts and men of credite, vnto ſome of whom Fa: *Parſons* himſelfe ſhewed the ſaid booke, as ſecretly as now it is kept) doe report that his directions are, that the municipall lawes of our Country ſhall be ſo altered, that the Ciuill lawes muſt beare the ſway. And this is the more probable, becauſe hee ſhuffleth it of, ſaying little or nothing to this obiection, nor bringing in one word of the *Memoriall* in proofe hereof, or of the diſpoſition of the *Inns of Court*, how they ſhould be imploied, though

he toucheth both, but ſo as if he were afraid to ſhew what he hath written thereof for ſhame. For our Clergie alſo, they ſay, that all men ſhould be put to penſions in the beginning: and the Colledges both in *Oxford* and *Cambridge*, in the ſame ſort depriued of theyr lands and reuenues, and becom penſioners. And this hath beene maintained to my ſelfe by ſome of his fauourites, as a thing neceſſary (with great vehemencie) both for edification, as alſo the diſpoſing of the ouerplus to other good vſes, in the behalfe of the Church. And that which is ſayd heere to this purpoſe in excuſe hereof is ſo little, and nothing at all of Colledges, that it is apparant he was vnwilling to manifeſt his follies therein. VVhat he ſayth of the King and Counſell, hee will not tell you, for doubtleſſe it is good ſtuffe. Of the nobility hee leaueth out what he hath ſaid concerning theyr pompe, traine, reuenues, and diet: & concerning the inferiour nobility, (which is our gentry) as Knights, Eſquires, and Gentlemen, he noteth her Maieſtie indirectly with oppreſſion, and contempt thereof to her diſhonour: which ſheweth his pride, and careleſſe cariage towards all ſorts.

Touching religious orders, (which hee noteth, as a member of his diuiſion of the Clergie, in his Epiſtle,) he ſayth not one word at all, but ſhuffleth it off as forgotten, becauſe therin he ſhould haue diſcouered his loue and affection to all orders of religious people, beſides his owne. All which orders, (one order onely excepted) he excludeth out of England (as they affirme) for the firſt ſeauen yeeres or more, that Maiſter Ieſuits in the meane time, might haue the ſway of all, and enter into the houſes, liuings, and poſſeſſions of other *religious* orders, if they could. Thus he ſhuffleth and cutteth, ſparing no eſtate; and yet heere he citeth you ſome fragments of the beſt ſtuffe he could picke out of that proude pamphlet, to make you belieue that his indeuours therein, were holy, and zealous, meerely for the good of Gods church, & his country. Sometimes he calleth them excellent notes, and obſeruations, and ſo proudly extolleth himſelfe therein, as he dareth to affirme, (though like a ſtage-player he taketh vppon him an other perſon then his owne) that the contradictors of this

this his fantaſticall worke, haue neither vertue, nor ability to imitate him. Certainly, the man hath a great conceite of his owne dooings, and is too much ouercarried with partialitie, and ouerweening of himſelfe. For otherwiſe, let any man of iudgement and indifferencie duly weigh euen that, which he hath cited himſelfe in the beſt manner out of the aforeſaide Treatiſe, and hee will iudge it to be but p[illegible]ude and fooliſh ſtuffe, and meere Chimericall conceits, howſoeuer they carry a ſhew of religious reformation: for that ſome of them are inconuenient, and all without his ſphere. But to leaue theſe his fooliſh vanities, let vs ſee what hee ſayth in the behalfe of his booke of *Succeſſion*.

Firſt in excuſe thereof he ſayth, that it came forth, with the conſent of Cardinall *Allen*, and his liking and approbation: which we aſſure our ſelues to be a malicious calumniation of the worthy Cardinall deceaſed. For is it like that hee, who ſo mightily diſliked the Oration made by a young ſcholler in *Valledolid*, wherein the title and right of England, was offered vp into the Kings hands, together with themſelues, and theyr parents, is it like (I ſay) that he would approue this ſeditious booke, wherein all right to the Crowne of our country, is caſt vppon the *Infanta* of Spaine? Who in the world will believe this? But it is a faſhion with father *Parſons*, to father his ſedicious practiſes, and fooliſh actions, vppon other worthy men, & commonly ſuch as are dead, as you may ſee by the multitude of dead mens Letters, cited in the *Apologie*. Howſoeuer he would draw the Cardinall into this work, wee knowe that his affection in his latter dayes, was not ſo great towards him, as to concurre with him in any ſuch fond intentions.

Adde to this, that Fa: *Parſons* hauing written this treatiſe, and ſhewing the ſame to two reuerend prieſts, when it was but in papers, one after another, both of them diſliking, and diſſwading him from the publiſhing thereof, hee promiſed that it ſhould not be printed. But you will eaſily think, that if he had obtained the Cardinalls approbation, he would little haue regarded their opinions, or promiſed to haue ſuppreſſed it, as he did: but would quickly haue ſatisfied them *Do: Cicill. Maſter Wright.*

with his good liking, and applauſe. And where he ſaith that ſome of our ſelues at the firſt ſhewed liking thereof: howſoeuer ſome one or other not ſeeing into the drift of it, might ignorantly like the diſcourſe: ſure I am that none of iudgement, looking into it ſeriouſly, euer liked it. And I am ſure that both my ſelf, and diuers others of more experience vtterly diſliked, and condemned it from the beginning, as diuers know. But to *Parſons* wiſe and graue iudgement, eſteemeth our heads greene: and therefore he ſaith, we carpe at that we vnderſtand not. Indeede it is to walke in a maze, and a labyrinth of cares, to follow his turbulent braines, in all his ſedicious intentions. And yet by his leaue, this was but a proud ſpeech of his: for all the world knoweth, that ſome, if not the moſt part of thoſe, who diſliked this his heraldrie, were in learning his maiſters, and in knowledge of the ſtate of our Country, (what was conuenient, or inconuenient, pleaſing, or diſpleaſing, pacifiding, or irritating,) better informed then himſelfe, as being men, who liued vnder the burden of affliction, and were not fled the field, as hee was, neither were their wits ſo weake, as not able to ſee Fa: *Parſons* cunning ayme therein. Though like a Gipſey he play at faſt and looſe: yet men, that are acquainted with his olde tricks, can geſſe at his new fetches. But whereas he ſaith, *that as times ſtood when the booke was written, it was neceſſarie to handle that matter of ſucceſſion to the crowne: and that the firſt booke is of ſuch waight, that it is an irreligious point for any Cath: to be ignorant therein, concerning the matter of preferring a Cath: Prince; for the which, no good Cath: can diſpenſe with himſelfe, vpon any humaine reſpect, or conſideration whatſoeuer.*

Theſe his aſſertions are ſo headlong, fond, and deſperate, as I know not well, how to deale with him. *As the times then ſtoode*, you ſay: Meane you Sir, as the times then ſtoode in Spaine, or in England? If you were throughly preſſed, to name vnto vs a fit time for xx. yeeres paſt at leaſt, when wee might conueniently haue dealt heere with the point of *Succeſſion*, I beleeue it would poſe you. Such are our lawes in that behalfe, as ſilence in ſuch matters had beene much more fit for you, that liue abroad; and leſſe dangerous to vs, who

are

are ſubiect to ſome ſtormes at home. You muſt therefore needes haue relation to the times, as they ranne in Spaine. And ſo wee haue deſcryed the traytour. After the repulſe 1588. this good Fa: haſteneth into Spaine: and finding no likelyhoode, that the King would againe attempt the like courſe againſt this Realme: he thought it was time to intitle him to the Crowne, if ſo be hee might ſet a new edge to his former deſire thereof. If I miſſe of your meaning, you may expound your ſelfe heereafter. Next: you commend vnto vs exceedingly, the firſt book of your treatiſe, like a very wiſe and a modeſt man. But when I peruſed it, me thought, I was reading all the while your Maiſter in that art *Buchanan* the Scot his booke, *de iure Regni apud Scotos*: vnto whom you are very much beholden. If any will take the paines to reade them both; let him condemne me for a ſeducer, if I haue abuſed him heerein. Their full ſcope is: how they may ſet vp the people againſt their Soueraignes. Well, well, good Fa: when people are thruſt into ſuch courſes, they are not eaſily ſtayd: and you are but a ſimple man for all your ſtatizing, if you know not, that popularity in the ciuill ſtate, doth not well diſgeſt a Monarchie in the eccleſiaſticall. You tell vs further, that it is an irreligious thing for any to be ignorant, who ſhall ſucceede her Maieſtie: and therefore you (forſooth) thought it time to teach them. But the time was, when ſuch trayterous courſes were vtterly forbidden, & that in Spaine it ſelfe, by the fift Counſell at *Tolet*, vnder paine of excommunication. But I know your ſhift: you will tell vs: that there was no feare then in Spaine, but that whoſoeuer ſhould ſucceede, hee would be a Catholicke: which is not ſo with vs now in England. And if not ſo with vs, how then Father?

It is true I confeſſe, that there is no competitor vnto the Crowne of England, that is Catholicke, in whom any probabilitie in the world of enioying the crowne can be imagined, as all men know. But what then? Are Catholickes bound without all humane reſpect, to diſpoſe themſelues for ſuch a Competitor as muſt be a Catholicke? Againe, if Catholicks would ſo diſpoſe themſelues, what probabilitie is there, that they

they could direct, or make ſuch a King, beeing the weakeſt and the deiectest number in our country, and are beſides deuided in themſelues, through the Ieſuits honeſt practiſes, as euery man ſeeth?

And as touching the *Infanta* of Spaine, neither is ſhee a Competitor, more thē euery gentleman in England, that can any way deriue himſelfe from any noble houſe, that hath any way matched in the blood royall, (as the moſt auncient Gentlemens houſes in England haue done.) Neither is there any probabilitie of her obtayning the Scepter, vnleſſe we be willing to become ſlaues to Spaniards, and aliens: as this vnnaturall Engliſh Ieſuit would haue vs. Now in this caſe, as all things ſtand with vs in England, I thinke there is no man of iudgement, that is not Ieſuited, and ſo Hiſpanized, but will ſay that wee are not bound to oppoſe our ſelues for a Catholicke Prince.

I might adde ſome other reaſons to this purpoſe: as that we may not doe euill that good may come of it. The common rule of iuſtice requireth, that euery man ſhould enioy that, which by right and inheritance belongeth vnto him. In auncienter times, obedient and dutifull Chriſtians, liuing vnder Tyrants, prayed not onely for them, but for theyr chyldren, that they might ſucceede theyr fathers in the Empire, though they, theyr ſayd children (for ought the Chriſtians knew) were like to proue no better then theyr Fathers. Wee are to commit the cauſe to God, in whoſe hands the harts of Princes are, and who doth make, and pull downe Kings at his will, praying that whomſoeuer it ſhall pleaſe his diuine prouidence, to inueſt with the Crowne and ſcepter of our Country, hee will vouchſafe to incline his hart vnto the Catholicke Romane religion and fauour of his Church. For where in mans reaſon, no poſſibility of things are, they are alwaies to be referred vnto Gods holy prouidence, and diſpoſition, who worketh beyond mans expectation.

Beſides, the reaſons which the Councell of *Toledo* yeeldeth, why it was forbidden to name a Succeſſor to the crowne, as long as *Chintillus* the King liued, doe fight with Fa: *Parſons* tergiuerſations. It was held an vnlawfull thing ſo to doe.

But

But you ſhall haue theyr owne words; *Quia et religioni inimicum, et hominibus conſtat eſſe perniciosum, &c. Becauſe it is both contrary to religion, and hurtfull for men, to thinke of future things vnlawfully, to ſearch after the falls of Princes, & to prouide for themſelues for aftertimes, ſeeing it is written: It belongeth not to you, to know the times, and moments, which the Father hath put in his owne power. Wee ordaine by this decree, that whoſoeuer ſhall be found to haue ſought after ſuch thinges, and during the Princes life, to haue aymed at an other, for the future hope of the kingdome, or to haue drawne other vnto him for that purpoſe ſhall be caſt out of the congregation of Catholicks by the ſentence of excommunication.*

By theſe things you may ſee whether the peremptory propoſition of fa: *Parſons*, be not in our caſe a flat paradoxe: but he neuer looketh to circumſtances of time, perſons, or place, ſo hee may by generall propoſitions ſeeme to make a faire ſhew of ſomewhat.

But to come to the ſecond part, or booke of *Succeſſion*, he ſaith, and that with proteſtation, that he dealeth indifferenly for all tytles, impeaching none, but ſhewing the true right of euery one, without partiality of fauour, more to one, then other. VVhich notwithſtanding his proteſtations (that are more frequent, then faithfull) is moſt falſe, and vntrue. For firſt, what title is there, which he doth not invalidate one way or other, with baſtardie, or the like, the *Infanta* her title onely excepted? Doth he not bring the marriage of the Earle of *Harford* in queſtion to debar that line? Doth he not exclude the *Scot*, by the aſſociation, and ſo in the reſt? onely hee leaueth the *Infanta* ſole heyre, without ſpot, or ſtaine. Againe, hath he not raked vp a title for the *Infanta*, frō *Iohn of Gaunt*, and before; neuer dreamed of in the world till his time, to bring in her as a Competitor. I am ſure hee might bring in 300 at the leaſt within our owne Country aſwell, and with as good right and intereſt to the Crowne. Is this to deale faithfully, and indifferently? But wee will leaue this poynt to be farther ſearched by ſuch as I thinke haue taken a little more paines herein for his ſake.

Now to come to the pamphlet forſooth againſt the ſaid

booke of *Succeſſion*, attributed to Ma. *Charles Paget*, but by Fa: *Parſons* not thought to be his, and (I verily thinke) iuſtly. But howſoeuer weake it may be in aunſwering particulers, by Fa: *Parſons* layd downe in the conference about ſucceſſion, (which I think it intended not to proſecute) yet doth it ſhew the worke to be inconuenient, as well for the King of Spaine himſelfe, as for our owne Soueraigne, or the king of Scots.

He that ſhall diligently peruſe that treatiſe, & conſider the drift of the Author, ſhall find it to be of a farther reach, then fa: *Parſons* will ſeeme to diſcerne; as ayming at nothing, but to ſhew his folly, his deſperate and trayterous courſes, which by arming ſubiects againſt theyr Soueraignes, may touch in time all Chriſtian Princes, as well as her Maieſtie.

It is pitty that the Treatiſe is no more common, ſo as therby the States in England might cleerly perceiue, what a gallimaufrey he would make of lawes, cõmon, ciuill, & Eccleſiaſticall, and of the whole Common-wealth, if *Parſons* might haue his will, according to the plot hee hath layd in that his worthy worke of *Succeſſion*.

An aunſwer to the ſixt chapter, touching our pretended folly, & deceiued ſpirit, in perſwading our ſelues to get credit by the manner of our proceedings, with clamors and libels.

IT is a common obſeruation, and noted of all men, that when any perſon giueth himſelfe to a cuſtome of maintaining abſurdities, hee will in the end grow to perſwade himſelfe, that the things he maintaineth are true, be they otherwiſe neuer ſo abſurd and falſe; yea and at the firſt ſo reputed by the maintainer. And euen ſo fareth it with Father *Parſons*, for certainly he could not poſſibly with any face deliuer matters as hee doth, and ſo apparantly falſe, with ſuch confidence, yea and iterations, if the cuſtome of wrangling, and maintaining paradoxes, had not perſwaded his vnderſtanding, that what hee will defend, muſt needes be as hee ſayth, & ſo to be belieued as he telleth it. Tell me (I beſeech you) who would ſo peremptorily haue affirmed, that we neuer

uer meant to proſecute our appeale, but onely to gaine time, and libertie, (as he here doth) if ſuch a cuſtome of maintayning vntruthes, had not wholy poſſeſt his vnderſtanding in ſuch ſort, as he cannot perſwade himſelfe otherwiſe, then his extrauagant imagination conceiteth; and that a ſtrong imagination did not aſſure him, that all hee ſaid ſhould be beliued? The world now ſeeth the contrary to this loud vntruth. But to goe further with him. What man that regarded honeſtie, and truth, if he were not poſſeſt with the aforeſaid humour, and cuſtome, would ſay that one of our friends, ſent before vnto the *Nuncio*, falling into the company of an Iriſh man, ſhould ſay he was a Ieſuit to win credit? Ma. *Barnbee* was the precurſer he aimeth at; who proteſteth that he neither was in the company of any ſuch Iriſh man, neither euer vſed the name of the Ieſuits.

Againe, out of what other humour could hee auerre, that they ſhewed diuers paſports to the *Nuncio*, viz: one of baniſhment; the other more large, generall, and ample, full of fauour, and priuiledge to paſſe, how, when, and where, and with what they would; ſith it is moſt certaine, they had but one onely paſport, and that of Baniſhment, this is the full truth therein. Some of the company beeing ſtayed at *Douer*, contrary to their expectation, they were enforced to ſend back to London: and therevpon procured a note to the ſearchers and officers there, that they ſhould paſſe freely, without ſearch, with ſuch things as they had to carry with them. In the ſame ſort doth hee deliuer you another vntruth, that all that our friends could ſay, when they came before the *Nuncio* in Flaunders, was that the *Archprieſt* had taken away ſome mens faculties, & did not equally diſtribute almes. There can be no men amongſt you ſo ignorant, as not to ſee this to be an egregious fiction. Was the matter of ſchiſme, & all the wrongs therein done vs, whereupon all our ſtirres, and contentions haue riſen, nothing? Were all our complaints of medling in ſtate matters, whereby the Prince and ſtate were offended, and affliction increaſed, matters of no moment? Who doth not ſee the vanity of this vntruth? And vpon this followeth another as notorious; that the *Nuncio*, hearing they

could ſay no more, tooke vpon him to end the matter, writing backe to the *Archpriest* to require his aunſwer; but being afterwards better acquainted with our malicious bookes (as he termeth them) hee wrote againe into England in another ſtyle concerning theyr beeing with him, then hee would haue done (as after he ſaid) if he had beene ſo farre priuie to theyr dooings, and meanings before.

This is not onely an egregious abuſe of his holines *Nuncio*, who moſt kindly entertained our friends, & beeing throughly acquainted with their buſines, approued their courſe, as moſt reaſonable, and writ vnto the *Archpriest* to reſtore all *in priſtinum ſtatum*, (which hee contemned) but alſo a meere deuiſe, in that neuer any ſuch Letter appeared in England from the *Nuncio*, for ought we can learne, of different ſtyle to the former, nor can they produce any ſuch. Beſides that, the *Nuncio* wrote to his holines concerning our affaires. But Fa: *Parſons* muſt haue leaue to belye vs, when hee dare to belie and abuſe his holines *Nuncio*.

Like vnto this, and out of the ſame humour of cuſtome, is his often malicious comparing vs to *Luther*, and ſundry hereticks: which taſteth of a malitious, & vnconſcionable ſpirite of defamation. I could ſay vnto him, that this humor of maintaining paradoxes and cuſtome of lying, is, and alwaies hath beene, the firſt ſtep vnto hereſie. But God keepe him from the ſpirit of *Machiauell* and Atheiſme, which theſe courſes too much ſauour of.

An other vntruth alledged by him in this chapter is, that we affirme, that his holines hath no authoritie to moue war for religion againſt any temporall Prince. This is a manifeſt lye; for his temporall authority concerning this point, was not examined by vs, as I haue ſhewed aboue. After this, in the 77. page, follow three vntruths conioyned as in one, that we perſwade all the world, that all is ſedition, conſpiracie, & rebellion amongſt Catholicks in England, and not matter of religion; that vvee make them the true Authors, and occaſioners, of all theyr owne trouble, vexations, and dangers, by theyr owne indiſcreet, and temerarious actions; and that we alſo iuſtifie the cauſe of the Perſecutors, and lay the fault vpon

pon the perſecuted. All theſe are ſo manifeſt forgeries, as impudencie it ſelfe, without a brazen viſage, could not auerre it; wee manifeſtly excuſing the body of Prieſts, and Cath: and laying the fault onely vppon ſome particuler perſons, where the true fault was indeed, thereby to ſhew the wrongs, and iniuries that generally Cath: and Prieſts haue ſuſtayned without iuſt cauſe, onely excuſing the Quene, and ſtate by ignorance, not knowing the difference betweene the innocent, and guilty; and not iuſtifying their hard proceedings. For it is one thing to excuſe a fault, and another thing to iuſtifie the ſame: yea, we doe ſay, that the extremity of affliction, exceeded in our opinions, the meaſure of the faults. But to denie occaſions to haue beene giuen by Fa: *Parſons*, and his complices, and ſome other alſo, who wee wiſh had beene better aduiſed, we cannot, vnleſſe we had, as ſhameleſſe countenances, as perhaps he frameth to himſelfe, when he denieth ſuch apparant verities. And the ſame lye is iterated againe in the page following; to wit, that we make ſufferings in England, not to be for conſcience, but for practiſing againſt the Prince and ſtate. I doe greatly feare he wil proue in the end to haue *Læſam imaginationem* in theſe matters: framing to himſelfe a conceite, that all the calumniations which hee can deuiſe againſt vs muſt be true, becauſe hee ſo dreameth.

Another vntruth is in the 79. page, that we haue ſent to offer our ſelues to the King of Scots: which is onely ſpoke of malice, to bring vs into ſuſpition and iealouſie, with our own ſtate at home, a thing he vehemently laboureth to doe, by all the meanes he can vſe, as well by lyes and diſgraces, as by his example of *Conſtantius*, alledged by him out of *Euſebius* and *Sozomenus*, you may perceaue: which teſtimonie in very truth doth more properly agree vnto himſelfe, in that he hauing beene an open profeſſed enemie vnto her Maieſtie alwayes; yet to purchaſe her fauour, and his credit with her againe, wrote a letter ſome few yeeres paſt vnto her Highnes, (a fact of no ſmall preſumption) offering her his ſeruice, and that he would giue her intelligence out of all parts of Europe, what was intended againſt her, and her eſtate,

This Letter in his owne hand hath been ſhewed vnto ſome of our friends, who know his hand, as well as himſelfe, that he may not ſay, it was counterfeited, which yet if hee doe, I think no man of wit or vnderſtanding will thinke probable. For what aduantage ſhould her Maieſtie or the ſtate get by counterfetting a Letter of *Parſons*, to ſuch a vaine effect? If you will ſay to diſgrace him, I verily thinke, and aſſure my ſelfe, that her Maieſtie, and the Counſell no more regard the poore fellowes credit, or diſcredit, then you regard your old ſhooes. And in reaſon doe but thinke, whether it is probable, that ſo mighty a Prince, and ſo great a ſtate, ſhould reſpect ſo meane a fellow. I verily thinke he is altogether forgot of them, but when as at ſome times his practiſes make him infamous to them, as the burning of *Diana* her temple, made the obſcure Cripple to be talked of. By this you may ſee, how fitly *Conſtans* his example may be applied to himſelfe, or to the conceite of her Maieſtie, and the ſtate. But as touching vs, his malice cannot reach to his ſcope: her Maieſtie, and the State know well, that, as to them wee profeſſe our ſelues moſt loyall, and faithfull in word, and action, ſo ſtand we moſt reſolute in the profeſſion of our faith, & loyaltie to God, and his Church: which God aſſiſting vs, wee will continue.

Another lying inuention of his owne, is, that we haue deuiſed a new diſcourſe about *Succeſſion*, and haue dealt another way in England, for the intitling of the Crowne, more to the taſt (as he ſayeth) of ſome great perſonages of our eſtate. This malicious falſhoode he hath inuented newly, to bring vs into iealouſie and ſuſpition, and thereby hatred to his Maieſtie of Scotland. See how this *Robin good-fellowe* playeth his part on all ſides, to worke miſchiefe, and contention. But hee ſhall neuer finde ſuch ſhuffling dealing in vs, about matters that concerne vs not, as himſelfe hath practiſed. Firſt, he began with the Scottiſh title, affirming difference in Religion no ſufficient cauſe of barre in right to a Kingdome (as you may ſee in *Greenecoate*, or *Leiſters Common-wealth*) howſoeuer now hee inueigh againſt his Maieſties title, onely for Religion. Then hee practiſed with the

Prince

Prince of *Parma*, to haue his ſonne *Ranutius* marry to L. *Arbella*, thereby to fortifie his title, deriued from the houſe of *Portugall*. And laſtly, he practiſed with the Spaniard, and hath intitled his daughter the *Infanta*. Theſe haue beene his mutable iuglings, by which his Cath: Maieſtie might ſee, how ſure a ſtaffe he hath of him, who hath runne through ſo many titles, euer ſhifting to the greateſt, as occaſions doe require. And I am perſwaded, that hee will returne againe to his Maieſtie of Scotland, or any other, if he ſee them likelyer once to winne the ſpurres, then the Spaniard.

Now as he maketh no conſcience to ſlaunder vs, thereby to worke our diſcredits to the vttermoſt of his power, ſo to fortifie his falſhoods againſt vs, he doth arrogate vnto himſelfe, and his, whatſoeuer good, and laudable action is done by any of vs, or our friends. As for example, the motion of a *toleration*, and mitigation of extremities in cauſe of Religion, knowne to be firſt effectually propoſed by Ma: *Bluet*, and Ma: *Clarkes* meanes, and as well the petition, as inſtructions there-vpon, with informations of the manner of eaſe deſired, drawne by them, and put into the hands of ſuch of worth, diſcretion, and wit, as proſecuted the ſame: this (I ſay) he arrogateth to his fauorites, and friends, though I know that ſome of them did in many places inueigh againſt the ſute, and auerted men, as much as in them lay, from harkning thereto, framing ſtrange falſhoods, and lyes about our intentions, and the action it ſelfe. And I am halfe perſwaded, that if the Ieſuits had not beene, the matter had found better ſucceſſe: For it is well knowne, that they haue alwaies beene enemies to all toleracions in Religion; becauſe they think, that they ſhould perhaps be expelled, or forced to retire themſelues, vpon the conditions of ſecurity, to be giuen vnto the Queene, concerning her perſon, and ſtate: which they perhaps are vnwilling to be drawne vnto, conſidering thereby all their plots, and practiſes ſhould be cut of. Neyther happily wil the State truſt them (in whom it hath found ſuch trecherie) by reaſon of their mutuall bond, wherein they are all tyed to follow the direction of Fa: *Parſons*, the Arche-plotter of ſtate practiſes againſt our Prince, and Country.

And

And to proue this part, concerning the Ieſuits affection towards *toleration*. Fa: *Parſons* their ring-leader, and ſquare to the reſt, openly in Rome before the Scholers (as diuers will teſtifie againſt him) made a long ſpeech againſt *toleration* of Religion in Eng'and,(in that as he ſaid)Cath: thereby would grow cold, and loſe their feruencie,they had got by perſecution. See whether the motion of *toleration*, was like to proceede from theſe men, and yet he inſinuateth ſome motiue vnto her Maieſtie, and the Counſell to deale with him,or his party; becauſe forſooth we being deuided,(as he ſayth) haue little credite. By this alſo indirectly you may perceaue his minde to *toleration* in Religion, or any benefit to Cath:ſeeing he diſgraceth to his power,ſuch as deale for their good,when he knoweth that her Maieſtie, and Counſell, will not truſt him, or any of his faction, in whom they haue found ſo much ſedition.

But to proceede with the reſt of this Chapter, Fa: *Parſons* would haue you in the beginning, wonder at our friends confidence in Cath: Countries, in that they durſt not goe to the *Nuncio* in Flaunders, without a paſport. But he might more iuſtly haue told you, that our confidence in him, and his fellow Ieſuits was ſuch, that our friends durſt not commit themſelues into their hands. For if they had ſo done, they had all beene layed faſt for euer comming at Rome; the Ieſuits had ſo earneſtly practiſed with the Spaniſh Embaſſadour againſt them, affirming that they were enemies vnto the King, and I know not what. In ſo much that (notwithſtanding their paſport) the Embaſſador came poſting down about them, and Fa: *Baldwine*, Doct: *Ceſar*, *Clement*, and others,ranne with open mouth againſt them to the *Nuncio*: whereby one of them (as it is knowne) had like to haue been taken by a policy, if he had been in his Inne. His horſe was ſeiſed on, vntill the *Nuncio* ſent for the *Gouernour*, and gaue him a checke. Conſider then whether they had not cauſe,to feare the Ieſuits, whoſe irreligious oppreſſions our former meſſengers had once taſted before. But more of this wil be ſayd in another treatiſe. And as for their telling the *Nuncio*, that they were in feare to come vnto him: it was true, they

ſaid

ſaid ſo, and gaue their reaſons, not as fa: *Parſons* ſetteth them downe, but that we had beene oft prouoked by our *Archpriest* vnto him, and threatned with him by theſe words, that he, *the Archpriest had beaten vs with roddes, but the* Nuncio *would beate vs with ſcorpions*. Theſe only were the reaſons giuen to the *Nuncio*, which were moſt true. And for the *breue*, and his *Commiſſion*, to end the matter, our Meſſengers vvere content, and did referre themſelues vnto him. Whereupon he writ to the *Archpriest*, to appeare by himſelfe, or *Proctors*, and the *Doctor* ſtaied in *Paris* to meete them. But the *Archp:* refuſed (as ſeemed) for he neuer appeared one way, or other, vntill his two Agents, ſome monthes after, went ouer to be his Proctors in Rome, who paſſed indeed by the low countries, but what they did there wee know not. Onely it vvas ſaid, that beeing before the *Nuncio*, they could not deliuer their tale, and that the Ieſuits were aſhamed of them. Inſomuch that one of the Ieſuits of that Country demaunded, if the *Archpriest* had no more ſufficient men in England to ſend about his affaires. This was reported, whether it be true or no, I will not auerre.

Touching the *Breue*, the *Nuncio* plainly told our brethren, that he had but a Copie thereof, and that the *Archp:* had the originall ſent him long before, marueyling, as he ſaid, that he had not publiſhed it: adding further vnto them, that they were not bound to take notice thereof, ſith the *Archpriest* had not diuulged it. And whereas Fa: *Parſons* ſaith, that our friends beeing at *Doway*, were exclaimed againſt by the *Rector*, & *ſeniors* there, it is a manifeſt vntruth. They found nothing but kindnes at their hands. For Engliſh men of worth abroade, I thinke fa: *Parſons* cannot name one, that exclaimed againſt theyr iourney. But I am ſure, that all of reconing haue euer exclaimed againſt his vnconſcionable practiſes, as well lay Gentlemen & Nobles, as of the Clergie: and he can name very few of eſteeme of either ſorts, which haue not complained againſt him.

As touching his reports written concerning a *toleration*, vpon condition, *the Ieſuits and Archpriest ſhould be recalled*, I would it were true. And if hee had reſpect to the common

cauſe, he would wiſh ſo to; but they vſe more to regard their priuate intereſt, then any publicke good. Concerning the matter of *ſchiſme*, he writeth three vntruthes in three, or foure lines. Firſt, that *Lyſters* Libell was neuer publiſhed: ſecondly, that ſoone after it came forth, it was recalled by the *Archpriest* at the attonement. Heere are involued two falſhoods: firſt, that the attonement was ſoone after the divulging of that Libell, there beeing a full yeere betwixt them: ſecondly, that then it was recalled, which is a lie, for hee promiſed onely, the matter ſhould neuer be vrged, and that the Treatiſe ſhould die, but he neuer performed eyther of thoſe conditions. Thirdly, that it could not be ſaid to infame any, which is an impudent aſſertion; aboue 30. *de facto* being defamed by it, and ſo held, and practiſed againſt thereupon, beſides an hundreth at the leaſt of neuters, & fauourers, whom it concerned.

But to leaue theſe apparant vntruthes, his beſt refuges, let vs come at length to Card: *Sega his Catalogue or Memoriall*, alleaged againſt the ſcholers of Rome. Fa: *Parſons* noteth the cauſes of thoſe tumults in Rome, to haue been raiſed vppon the ſame cauſes, & againſt the ſame perſons, that theſe heere in England haue beene, and therein we yeeld hee ſaith truly. And for the perſons, to wit: the Ieſuits, wee agree with him, that as they were the men impugned by them there, ſo are they alſo by vs heere. Touching the cauſe alſo, which he aſcribeth to liberty, and freedome from ſubiection, as ſuch liberty, and freedome excludeth tyranny, oppreſſions, & vniuſt inſultations of the Ieſuits, wee likewiſe graunt it: but as he malicioufly cõmenteth vpon it, with hatred of order, diſcipline, and ſuperioritie, we ſay, and will conuince him, that hee ſpeaketh of malice, and againſt his knowledge. For hee cannot denie, but that the ſcholers in Rome, excepting iuſtly againſt theyr violent tyrannie, and oppreſſions, offered notwithſtanding to admit of all the bonds, and rules, whereto any of themſelues were bound by their order (their vowes excepted) and to tye themſelues to the obſeruance thereof, during their aboade in the Colledge. If then this were in hatred of order, & diſcipline, he muſt needes graunt, that there

is

is no order, nor diſcipline obſerued in his owne order. And if there be, let any man iudge, whether for voluntary Schollers to liue after the manner and order of religious men, be to contemne order & diſcipline. But this offer was reiected by the Ieſuits, intending a farther ſlauery, and bondage ouer them, as in the hiſtory of thoſe ſtirres ſhall appeare more at large. And for our ſelues heere in England, *Parſons* confeſſeth, that we were about a ſodalitie with rules, and ſuperiors. How doth it then follow, that we hated order, & diſcipline, who without conſtraint ſought for both? But whoſoeuer giueth not conſent to Ieſuits inuentions, and fa: *Parſons* order, and diſcipline, muſt be termed a libertine, and diſorderly companion; though his inuentions containe plaine ſlauery, and tyrannie, as is manifeſt in the *Archipreſbyterie*.

Now touching the fragments which hee citeth out of Card: *Sega* his *Memoriall*, all of them beeing ſquared to his owne humour; they giue great occaſion to ſuſpect that they were not his: for that hee is made to ſay, that *the Ieſuits haue more force, skill, and vſe in managing of ſoules, then enerie other prieſt: and conſequenly to remoue them out of the Engliſh Clergie, were as if one would let forth the beſt, & moſt digeſted blood out of a mans body, thinking thereby to cure, and preſerue him*. Is there any man of iudgement, or vnderſtanding, that can thinke this ſpeech could proceede from a Cardinall of grauitie, and iudgement, beeing ſo contrary to all practiſe of Gods Church? Beſides, it ſoundeth very ill, to preferre *religious* men (onely dedicated to themſelues) in managing of ſoules abroade, before the ſeculer Clergie: whoſe proper function, is to giue themſelues wholy to the direction & help of others, and to be prepared euen by their vocation (& that of iuſtice) to giue theyr liues for their flock, which no *religious* man (as he is a *religious* man) is bound vnto, more then of charitie at the moſt. And heereuppon it is, that ſome Diuines too probably defend, that to be a *Paſtor* ſuppoſeth a ſtate of perfection, aſwell as to be a Biſhop; as the *Sorboniſts*.

Againe, this ſpeech is to condemne the whole practiſe of Chriſtes Church from the beginning, as to haue taken the worſt, and weakeſt order for helping of ſoules. For ſhe hath

alwaies preferred the *ſeculer* Clergie to that office, and neuer ſuffered the *religious* to intermeddle therein, but vpon ſpeciall priuiledges, and graunts, and by diſpenſation. Furthermore, the Church may ſtand without any particuler order of *religious*, or all of them: but ſhe cannot ſtand without the *ſeculer* Clergy. How then is it true, or ſound to ſay, that to remoue the Ieſuits out of England, *is to purge away the beſt, & moſt digeſted blood*, a man would think that were *the beſt, and moſt digeſted blood*, by which the body were neceſſarily maintained, and without the which it could not liue, and not that, without which it might liue. And then muſt it follow, that the *ſeculer* Clergie *is the beſt and moſt digeſted* blood, by which the Church of Chriſt liueth, and without which it cannot liue, and not the *religious*, whom ſhe may want.

Iudge then whether this erroneous diſcourſe were like to proceede from the Cardinall, or rather were not fained by Fa: *Parſons* himſelfe. Another ſpeech of the Cardinall is ſaid to be, *that the Ieſuits, being vnited together, haue better notice of the vertue, talents, and merits of euery particuler Prieſt, that commeth into England, and conſequently can better aſſure Cath: what is in them, and how farre they may relye vpon each one of them.* This diſcourſe tendeth onely to bring all into the Ieſuits hands, & to miniſter occaſion of infinite oppreſſions of ſuch Prieſts, as they ſhall not affect; as by many experiences of diſgraces, done vnto Prieſts at their firſt entrance by the Ieſuits, we haue found, as alſo in that great extraordinary priuiledges haue beene graunted to men of ſmall talents, beeing their fauorites. How like is it then, that theſe were the Card: words? Again afterwards he is brought in to ſay, that *he that taketh away from that* vnfortunate kingdome of England, *the labour of this ſocietie in theſe dayes, ſeemeth to me, not only to take away the ſalt of that Land; but euen the ſunne of that afflicted Church*. Are theſe ſpeeches like to proceede from a graue Cardinall? I meruaile how oft Fa: *Parſons* hath heard *religious* men called, *ſal terræ*, or *lux mundi, ſeu eccleſiæ*, they being, by their inſtitute, properly to liue in obſcurity in Cells, and Monaſteries, and not publique in the world. When Chriſt vſed theſe ſpeeches, he ſpake vnto his Apoſtles, whom hee

ſent

ſent in to the world to preach, and inſtruct people, and to be conuerſant with them, as well to edifie them, by example of life, as wholſome doctrine, and not vnto ſuch as were to liue ſequeſtred from the world, as *religious* men are, by their inſtitute, and order. And if any way Fa: *Parſons* can writhe theſe Metaphors to appertaine vnto *religious* perſons, it is as they are by particuler priuiledge, and diſpenſation ſent into the world, and not as they are *religious* men, ſequeſtred from the world. Iudge then how the Ieſuits can iuſtly be ſaid, to be *the ſalt of England*, or *ſunne of our Church*, and not rather the Prieſts, vnto whom the function of preaching, and teaching belongeth of office, and not vnto the Ieſuits. This application therefore of *ſal terræ*, and *lux mundi* vnto the Ieſuits, doth not ſeeme to proceede from a Cardinall. Againe, it is affirmed that he ſayeth, *that it was neither conuenient, nor poſſible to remoue the Ieſuits from the gouernment of the Colledges, without ouer-throwing of all*. This is ſo notorious a paradoxe, as it ſeemeth incredible to proceede from the wiſedom of a Cardinall. Were there no ſufficient men in the world, to vndertake the gouernment of the Colledges, with preſeruation of things, but that all muſt goe to ruine, if the Ieſuits vpheld not all? vvhat pride, what arrogancie is this? Could the *Seminaries* of *Doway*, & *Rhemes*, be maintayned, & vpheld almoſt 40. yeeres without them, and muſt now all goe to ruine without their managing? Are all our Engliſh men in the world abroad ſo inſufficient, as that no one can be found able to take vppon him the gouernment of a poore Colledge? I wiſh it would pleaſe Ma: Ieſuits, to leaue the gouernment thereof a while (which they ſay their *Generall* hath deſired to doe) and make triall, whether we could not finde men ſufficient, for the managing of our Colledges, yea more ſufficient then any Ieſuit they haue, which neuer yet could maintayne that one poore Colledge of *Rome* foure yeeres together, without ſome tumult, or other: which in twenty yeeres happened not in the Colledge of *Rhemes*, gouerned by our owne *ſeculer* Prieſts, Doctor *Allen*, and Ma: *Baily*: But, for all their complaints, they finde too great a ſweetnes, to forgoe the gouernment of the Romaine Col-

ledge. Neither doth the Counſell of diſmiſſing ſome with theſe termes of *wanton, or laſcinious Colts*, ſeeme to proceede from the Cardinall; eſpecially if we conſider, that the chiefeſt of ſuch, as were to be diſmiſſed, whom he termeth *wanton Colts*, were t be addreſſed for our Country, as they were. How vnfitting ſuch men were for ſuch an excellent vocation, the world may iudge, and thinke, whether in conſcience they could giue them faculties, yea, and ſome of them particuler fauours alſo for our Country. This conuinceth that either there was no ſuch ſpeech vttered by the Cardinall, or elſe vttered without true ground vpon partiality to the Ieſuits. Vnto whom it ſeemed he leaned too too much, in that hauing another (one *M Monſignior oro*) ioyned with him, as *Viſitor* in theſe ſtirres, and finding him inclined to equity, and no whit partiall to the Ieſuits; he ſhaked him off, taking the matter wholy into his owne hands. Which might make vs to thinke, that he was ſome-what partiall in his *memoriall* deliuered vp; but if he were ſo partiall as Fa: *Parſons* relateth, it was admirable, and moſt vniuſt, as we haue ſhewed.

After this *memoriall* Fa: *Parſons* addeth two circumſtances, which hee applyeth to the proceedings, as well of the Scholers in *Rome*, in thoſe tumults, as to ours heere in England. Firſt, hee ſaith, that whereas in thoſe it was onely ſuſpected, that the heretikes, & *common enemie* had their hands, as ayders, or abetters, to make theſe demaunds of remouing the Ieſuits from England, and the Colledge; now it is openlie knowne, and confeſſed, that they are indeede the chiefe dealers, and ſtirrers therein. This is a common practiſe with Ieſuits, when any thing maketh againſt them, then to bring in the *common enemie*, as an actour with vs, thereby to grace themſelues, as impugned by heretiques, and diſgrace their oppoſers, as pertakers with the *common enemie*: but it is as ridiculous a ſhift, as common. For who of wiſedome, or vnderſtanding will thinke that the ſtate of England cannot deliuer themſelues of a handfull of Ieſuits, without the concurrence of a few poore *ſecular* prieſts, or that they reſpect, or regard ſuch ſimple helps. Theſe buzzes are for fooles, and children, and not for men of iudgement and diſcretion, to

regard.

regard. The ſecond circumſtance is, that as the ſtudents in *Rome* ſought to procure ſome Princes Embaſſadours to fauour their cauſe, by making it matter of ſtate; ſo in like manner we ſhould deale with the King of Fraunce, that he may back vs. But Fa: *Parſons* muſt vnderſtand, that wee are not ſo ſimple, but that wee doe know it to be a matter of ſtate. And that point is now moſt euident by the vniforme banding of the Ieſuits, and Spaniards, in this our cauſe. The Spaniards doe openly profeſſe themſelues to be for the Ieſuits, as in the behalfe of their owne intereſt, and to requite them, the Ieſuit doth openly profeſſe himſelfe in *Rome*, to be for the Spaniard, engaging him in the cauſe. Whereby come all the demurres and delayes in that Court, where-with our brethren are there now perplexed, and driuen off from the deciding of our cauſe. What the ſtrength of the Spaniard can worke againſt them, they ſhall be ſure of. Our cauſe therefore concerneth not onely his Maieſtie of Scotland, but alſo of Fraunce, and all other Princes adioyning. For if the Spaniard ſhould preuaile againſt England, (where-vnto all theſe indeauours of the Ieſuits tend;) then is not onely his Maieſtie of Scotland depriued of his poſſibility, but alſo the King of Fraunce, and other ſtates indangered by his mightines, and neighbourhood. A thing which Princes will conſider: ſay Fa: *Parſons* what he can to the contrary.

An aunſwer to the 7. chapter, concerning fiue other of our bookes, falſly termed by Fa: *Parſons* abſurd, and ſlanderous Libels.

I Remember that this father *Parſons*, in the diſcouerie of *Iohn Nichols*, ſaith, that the fellow when he came to *Rome*, went onely to the Brothell-houſes, Canalls, and baſe, and ſtinking corners of the Citty, where he might finde moſt lewdeſt, and filthieſt ſtinkes, and not to any publique places, as Court, Churches, or the like, where he might ſee maieſty, order, reuerence, or deuotion, &c. And thus, or to the like effect he writeth of him, becauſe of the venome, filth, and reprochfull ſlaunders which hee diſgorged afterwards againſt that

that holy place. And euen ſo may it be ſaid, that he himſelfe, this good Father, in the ſuruey of all the bookes that haue beene writ by any of our friends, hath imployed his greateſt paines to auoyde all ſubſtantiall, and ſound matters, ſuch indeede as conuinced the vnderſtanding of the Reader, and to rake onely in by-corners, and matters of leaſt moment, carping at ſharpe, and cholericke ſpeeches, deliuered in heate, running vpon ſome ſuch particulers, as were writ vpon relation onely. Where if he find any circumſtance failing (as cōmonly in matters related at the ſecond hand falleth out, though the ſubſtance thereof be neuer ſo true) there hee faſteneth his hold, and maketh ſuch clamors and outcries, as though the matters were meere inuentions, really, and totally falſhoods, and neuer any ſuch things had beene *in rerum natura*. And ſo doth he deale in the ſeauenth Chapter, as well concerning the booke entituled, *The ſparing Diſcouerie*, as the reſt. His firſt entrance vpon the ſayd *Diſcouerie*, is with generall inuectiue; and then he carpeth at the poſie, or ſentence: *vide calumnias, quæ ſub ſole geruntur*, which hee will retort vpon the writers. But if you conſider the proceedings of the Ieſuits, and their faction againſt vs, in the beginning of the erection of Ma: *Blackwell* to his dignity, with what reproches, indignities, and calumnious ſlaunders they abuſed vs; you will ſay we had reaſon to vſe that ſentence in the diſcouerie of ſuch dealings. It is an eaſie matter to dally in this ſort. We could with more ſhew of reaſon catch at his ſentence, prefixed to this libell of *Manifeſtation*, viz: *theyr folly ſhall be manifeſt to all men*: Which ſaying, how fitly it may be retorted vpon fa: *Parſons*, you wil perceaue, if you do but conſider his actions, and intermedling in matters, as well vnpleaſing as vnbefitting, and vnbeſeeming him; whereby hee hath not onely kindled a flame of ſedition heere in our poore afflicted Church; but alſo drawne a great burden vpon his owne necke, in oppoſing himſelfe againſt our whole Clergie: which he needed not to haue done, as alſo perpetuall diſcredit thereby, and a note of a factious, tumultuous, ſeditious, headſtrong man. All the world certainly that ſhall ſee the effects of this his turbulent ſpirit, as well in theſe our affaires,

affaires, as in matters of continuall practiſes againſt our Prince, and country, muſt needes ſay, that his folly is exceeding great, & apparant, in giuing vs occaſion of publiſhing ſuch his idle fancies, furies, and vndiſcreet attempts vnto the world, which by moderate, & indifferent dealing, hee might peraduenture haue auoyded.

His ſecond ſentence is, *of the vncleane ſpirit*, which (if wee conſider his fore-ſaid actions, and the great oppreſſions, wrongs, and vniuſt, and vncharitable iniuries, & vexations wrought thereby) may not very vnfitly be applied to himſelfe. For the deuill where he commeth, is alwaies buſie, thruſting the party on to miſchiefe, and the greater & more miſchiefe a man doth, the more doe we ſuppoſe the deuill to be buſie with him. Now hee that ſhall conſider fa: *Parſons* continuall contentions from the beginning, with all men, euen of his owne order (as hath beene ſhewed) as alſo his mighty, and great attempts in matters of ſtate, (whereby hath riſen great vexations of innocent Catholicks,) his deteſtable diffamations, not onely of our poore ſcholers in Rome, but alſo of our whole nation in them: his ſetting of our quiet Cleargie together by the eares (a worke proper to the deuill) with infinite wrongs to particuler men, may tell me at leyſure, whether the parable of *the vncleane ſpirit, & ſeauen more returning*, might not be retorted vpon himſelfe. But we rather wiſh his reformation, then any ſuch oppreſſions *of ſeauen ſpirits*, as vncharitably he chargeth vs with.

His ſpeech of S. *Hillary*, *proficit ſemper*, *&c.* might alſo be returned to the manifeſting of his owne follies daily more & more, in that notwithſtanding the euidencie of our cauſe, proued by vs, and ſtill by him reproued, he ſtill oppoſeth himſelfe: which in the end will prooue wilful indiſcretion. Alſo his often commending of himſelfe, and vrging of his owne good deedes, and benefits done to vs, argueth no great wiſedome. Sure I am that many of vs, neither euer ſaw, or taſted of his great bounty: but many haue felt the ſmart of his exorbitant actions.

But to paſſe ouer this trifling, induced thereunto by his example, in the progreſſe of his diſcourſe, hee canuaſeth an

humble, and good religious petition of Ma. *Watſons*, (wherin hee deſireth charitable remembrance of his poore ſinfull ſoule) in ſuch ſort, as he ſheweth very little charity, or religion, rather ſcoffing at the ſpeech with words of diſdaine, as *ſinfull ſudds, &c*, then otherwiſe. And when hee commeth to his perſon, he bewrayeth no ſmall enuie and gall, by deſcribing him with ſuch diſdaine, & ſo falſly alſo, (as all men that know him may ſee) that it ſeemeth it grieued him, that hee vvas made a man, and within the number of reaſonable creatures. Afterward, and conformable heereunto, doth he goe about to taxe his minde (an higher enuy then the former) with a vaine bragge, and proude aſſertion of the Ieſuits in generall, as men of contrary life, ſpirit, iudgement, will, workes, and manners to him, by a ſequell, as it were involuing ſuſpicions (as vſually the Ieſuits doe) of I know not what imaginations of diſordered life; moſt falſly, and moſt vncharitably. But let fa: *Parſons* temper this kinde of ſuſpicious, and vncharitable writing, or wee will promiſe him, we will open ſuch matters of his holy bretheren, as ſhall make both him and them aſhamed thereof. Yet are wee not willing to rippe vp the liues of any, knowing, that the infirmities of euery Chriſtian, ſhould rather be pitied, and relieued by prayer, then reioyced at, or reuealed, as the Ieſuits vſe to doe in what they can, by all that oppoſe theyr proceedings: diſcrediting the perſons of thoſe, whoſe cauſe they cannot infringe: which is a tricke rather of a Machiuilian, then a good Chriſtian. This courſe wee haue hetherto auoyded (as all men can witnes) neuer entring into the particuler liues of any Ieſuit, or fauourite of theirs: and wee wiſh not to be vrged vnto it againſt our wills, by ſuch kinde of dealings, leaſt happily fa: *Parſons*, and all his company, repent that they euer prouoked vs therevnto.

After his vncharitable deſcriptions of his body & mind, he falleth to flat railing againſt him, calling him *a loſt ladde, the ſtaine of his religion, and order, permitted by God, and vſed by the deuill*, and the like vncharitable ſtuffe: with no leſſe vncharitable ſurmiſes of his peace made with my L. of *London*, as though it had beene for ſome trechery, or other. All which calumniations diſcouer enuie, & malice without reaſon. For

it

it is well knowne by ſuch, as dealt for him, that his peace was made vpon honeſt conditions, and moſt lawfull, and that he ſtoode both nice and ſcrupulous about the admittance of the offer at the firſt; which argueth, that it was neither ſought by himſelfe, nor accepted vpon any baſe, or vnlawfull conditions. Beſides, it is well knowne, that ſince his comming in, and his peace made, hee hath done much good as well to diuers in particuler, yea and ſome of the Ieſuits friends, who little deſerued it at his hands (if hee had reſpected perſons, or ſought to requite wrongs) as alſo to the good of all the Catholicks in generall.

And whereas father *Parſons* noteth out of *Cominæus*, that in time of ſedition the worſt men grow faſteſt, who in a quiet ſtate ſhould not be reſpected, it ſeemeth to be a great touch of his owne credite, who (as wee haue noted before) neuer loued in his life to be out of factions, and garboyles, rayſing and maintayning tumults in all places in the world amongſt Engliſh Catholicks whereſoeuer hee came, and continuallie tempering in our Engliſh affayres, as well againſt our prince, ſtate, and whole country, as our Clergie, & Colledges: both which he, and his haue toſſed, and turmoiled from time to time with ſuch ſeditious plots, practiſes, and garboyles, that it is a world to conſider his buſie working humor in theſe affaires. By which meanes chiefely, hee hath made himſelfe famous, and infamous to the world. See how well father *Parſons* hath profited by his example out of *Cominæus*. For Ma. *Watſon*, all men know that he hath been in very great eſteem amongſt Catholicks abroade, before theſe troubles, & more then now he is, by reaſon of the Ieſuits good words againſt him, calling him into ſuſpicion, and iealouſie of trechery, in reſpect of his ſuppoſed peace made with the ſtate: which argueth, that he hath not ſo much growne by trouble, or factions (as indeede Fa: *Parſons* hath done.)

After all this, to ſhew more his particuler malice againſt him, hee runneth backe vnto his firſt going beyond the ſeas, and his comming to *Rhemes*, *whether comming* (as hee ſayth) *a poore begging boy, he was taken in of charity, and his firſt allowance was, for a good time, pottage onely, and licking the diſhes,*

which other men had emptied before, and afterwards was admitted to ſerue at the Table, and carry away diſhes, and then to make beds, and ſuch other offices: in which kinde hee ſerued one Ma: Boaſt *a Prieſt, &c.* All this he ſpitteth out againſt Ma. *Watſon*, wherein you may note a particuler malice againſt the man; as he ſhewed before in the *Apologie* againſt Ma. Doct. *Bagſhawe*. For you muſt note, that thoſe alwayes, that moſt ſtand in this Fathers way, on them he layeth loade; as if all his powers were recollected to wreake his teene (as the ſaying is) or worke reuenge. But this kinde of faſhion will ſooner diſcouer his malice amongſt wiſe men, then procure him credite in his raylings. For if he were innocent, and not indeede really toucht by Ma. *Watſon*, where his ſore lyeth; what neede he to kick ſo faſt; reaſon and quiet reply would ſooner haue ſhewed his innocencie (if hee had beene innocent) then this outragious ſcolding. Beleeue me if I were altogether ignorant in theſe affaires, I ſhould ſuſpect Fa. *Parſons* to be galld, and rubbed vpon the olde ſore, by his intemperate inuectiues againſt him: for that he hath taken vpon him to diſcouer his actions, and practiſes, and ſo I thinke the like ſuſpicion wil theſe immodeſt inuectiues breed in all wiſe mens heads. Conſider whether fa: *Parſons* impatience, & paſſions, make him not to forget himſelfe, and ſhew ouer-much folly; but he that itcheth, muſt needes ſcratch.

Now as concerning Ma. *Watſons* firſt going ouer beyond the Seas, in ſuch meane eſtate (as he reporteth) it is nothing ſo. For being diſcended of good, and honeſt parentage, both by father and mother; out of both which ſtocks hath deſcended worthy men, as the laſt Biſhop of Lincolne, and two Abbots, one of the which was the Abbot of *Blancheland*, and one Lord *Prior*, out of his mothers lyne, it cannot be imagined, that he came of any baſe, or contemptible ſtocke, though indeede his parents, through ſome deſaſtrous fortunes, were not in their latter yeeres in that aboundance in the world, as they had, and might haue beene, had not ſuch chaunces, incident vnto men in this life befalne them, as might haue made the richeſt Monarches meane, and poore: which notwithſtanding was ſuch, as alwayes brought him vp in good ſort.

And

And for his going ouer, it was with ſuch difficulties, and ſo often repulſes hauing been nine times vpon the Seas for that purpoſe, that it might conſume no ſmall ſtore of mony, and exhauſt a well lined purſe. Yet notwithſtanding, all this his reſolution was ſuch, and Gods concurrence ſo effectuall, that at the length he arriued according to his deſire at *Rhemes*, where he was louingly entertayned, when as by reaſon of the pouerty of that place, diuers others were reiected, and forced to retire to the Campe, or become Seruing-men elſe-where, and his entertaynment was equall with other mens children of better birth, friends, and parentage, then euer Fa: *Parſons* was, and not as a begger, or of charity, (but as the admittance of euery one, that there was admitted, was *opus charitatis*) nor in ſuch meane: and baſe ſort, as maliciouſly without reaſon, or truth, Fa: *Parſons* affirmeth; but as a Scholer of the houſe with the ſame priuiledges, that other had, and ſo employed vnto his booke, wherein he profited, as all men ſee. Neither (as we vnderſtand) was hee imployed in making of beds, as this Fa: inſinuateth to his diſcredit, although ſuch an office in a Colledge to a prieſt, as Ma: *Boaſt* was, and the other, but then a youth, was no diſgrace, nor empeachment of credit, as all men know.

But to the poynt, Ma: *Pibuſſ*, now I hope a bleſſed ſaint, was the man that attended in that kinde vppon Ma. *Boaſt*, not Ma. *Watſon. Sed malicia, quò vades?* Thus you ſee how blinde Fa: *Parſons* enuie towards this man is, in obiecting things, as diſcredit, which if they had beene ſo, had not been any diſcredite at all, if not honour: but being not ſo, doth manifeſtly conuince him of an enuious diſpoſition towards the man. If wee ſhould now doe, as Fa: *Parſons* heere hath done, enter into the Genealogies of his fathers, and aſſociates, we could emblazon * one for a black-ſmiths ſon, if ſo well; *b* another, for a very poore, and meane mans child; *c* a third, for a Tanners ſonne; *d* a fourth, for an Apothecarie his Prentice; *e* the fifth, for a poore boy, ſent ouer by a prieſt, one of our friends; *f* another, for a Taylours ſonne, & heire, and in that yet ſom-what. And how many more might wee reckon of as meane ſtate, if birth ſhould diſparage their degree,

* F: Parſons.
b F: Garnet.
c F. Currey.
d F: Oldcorn
e F: Percy.
f F: Bankes.

gree, and function? but this is a conceit diſtaſting the iudgement of any wiſe, or indifferent man: ſith not birth, but merits, and vertuous qualities maketh prieſts. Neither doe we regiſter theſe we haue done, as any touch to their dignities, and prieſthood, but only to check Fa: *Parſons* exorbitancie, and diſcouer his folly in bewraying himſelfe, and his beſt friends.

After all theſe diſgracefull ſpeeches ſteeped in gall, he toucheth his lapſe, with more enuie, then all the reſt, taxing him therein of many vntruthes, as is knowne to ſuch as were beſt acquainted with all circumſtances thereof, and vnto whoſe refutation we will leaue all particulers, as alſo the falſifying of his letters, which yet as Fa: *Parſons* alledgeth them, taſt of more true vertue, and humility, then he ſheweth charity, in proſecuting the ſame. Hee hath forgotten belike how daſtardly he fled himſelfe in time of perſecution, as Ma. Doct: *Bagſhawe* noteth in his aunſwer to the *Apologie*. Soone after this, he ſpeaketh of his breaking of priſon, which may worſt of all be noted by him: ſith it is a thing ſo familiar, and ordinarie with his pupills, both with greater ſcandall, and leſſe cauſe, then euer was in his; as may appeare both by Ma. *Lyſters* departure out of the Marſhalſeas, (his fellow priſoners hauing giuen their words for his true impriſonment to the Keeper, whereby they were left in no ſmall danger) as alſo Ma. *Barrows*, and Ma. *Rowſe*, their apprehenſion cauſed by his eſcape. Such danger, and ſcandall, by breach of faith, and promiſe, neuer happened in the others eſcapes. And as for the death of Miſtris *Warde*, for cooperating to Ma. *Watſons* eſcape, ſhe might haue auoyded it, if ſhe had not returned to the place from whence ſhee came with the boat after his departure, by which ouer-much zeale ſhee was apprehended, examined, and there-vpon executed. Her zeale of repairing to that place, to haue him prayed for, and to heare if he were ſafely departed, being more really the cauſe of her death, then the cooperation to his eſcape, which ſhe had auoyded, if ſhe had not repayred thither, whereof he alſo warned her before hand, and ſhee promiſed him ſhe would not: neither knew he of her apprehenſion, vntill newes was brought him of her death,

death, which greeued him ſore, as being knowne to carry that ſtout, and gratefull minde, as hee would eyther by returne haue ſaued her life, with loſſe of his owne, or elſe haue offered himſelfe to death with her.

Now as concerning his gallantnes, with chaines, iewells, & I know not what, it will be a thing worth the noting particulerly, for father *Parſons* credite, and his followers, and fauorits. Thus then was the matter: There was a Pettyfogger of the Ieſuits, a fawner on their fauours, and one that to his petty *poſſe* was a factour for them. This good fellow, a Goldſmith by his profeſſion (and ſom-what more) ſold a certaine Iewell to Ma. *Watſon*, which hee priſed vnto him at ten pound, which Iewell, when it came to be looked into by another Goldſmith, one Ma. *Pareman* in Tower ſtreete, it proued worth not aboue eight ſhillings. This was the great Iewell that made Ma. *Watſon* ſo gallant; in which how honeſtly he was vſed by this petty-factor of the Ieſuits, you may ſee, and not he alone, but others likewiſe: For he ſold certaine rings vnto a Gentlewoman for gold, which in the wearing proued copper, and the beſt, but ſiluer, and guilt. Was not this a pillory matter? and yet was this Fa: *Gerards* man of olde: againſt whom, as alſo againſt all the Ieſuits, he was wont afterward to exclaime moſt bitterly, vntill that after three or foure coſening tricks plaid to Ma. *Watſon*, and ſo many moe brothers of our friends, ſome whereof might depriue him both of eares, & life, (were we ſo bloody, as perhaps others would be in this caſe) he being diſcarded for a baſe coſening companion from amongſt vs, ranne to the Ieſuits ſide againe, to raile againſt Ma. *Watſon*, and others, as at *Framhingham* he did of late: and is not this a credite for the Ieſuits, to haue ſo famous a diſciple of their owne brood, to build vpon in detraction? This (I ſay) was that great Iewell; for other Iewels, vnleſſe it might be a ring on his finger, hee neuer had ſuch ſtore, as this Father reporteth, which argueth the honeſtie of Fa: *Parſons*, in taxing him ſo vniuſtly with Chaines, Iewells, Rings, Bracelets, &c. and thoſe got by importunitie, and ſhifts. How were ſuch things gotten by importunity & ſhifts, which he neuer had, more then heere I haue noted?

which

which indeede was purchaſed by a ſhift, but ſuch a ſhift, as Fa: *Parſons* would be loth to purchaſe another ſuch of the like price.

Hee ſayth that he could recount diuers other particulers if hee had but halfe the deſire to diſcredite him, as hee ſaith Ma. *Watſon* hath malice to belie the Ieſuits. But believe him not (good people) for hee that would inuent lyes, as you ſee to diſcredit him: would ſure neuer haue omitted truthes, if he had knowne any, that would haue impeached him, either in fame or credite. And wee know father *Parſons* not to be ſcrupulous in taxing mens fames, and credits, as you may ſee in his *Apologie*, and this his *Manifeſtation*, wherein no one of his aduerſaries paſſeth without his blazon, eyther in generall or particuler, as well in the relation of matters in *Wiſbuch* and *Rome*, as alſo our late affaires heere in England.

He that taketh father *Parſons*, or moſt of his pupils heere in England to be ſcrupulous in this point, is mightily deceaued. For it is, and hath been the beſt weapon they fight withall, maintaining theyr vniuſt, and vncharitable attempts, and practiſes againſt Innocents by diffamations, & diſgraces caſt vpon them, by calumnious ſpeeches, and vntrue ſupicions: And that appeareth euen in the very next lines, where he affirmeth, that Ma. *Eluet* made Ma. *Watſons* peace with my L. of *London*, vpon condition that he ſhould raile againſt the Ieſuits, the Archprieſt, and theyr friends, and to write, and print bookes by the Biſhops direction. Which is a notorious vntruth, beſides the malicious intention of bringing them both into obloquie amongſt Catholicks for ſuſpicions of trecheries, &c, no man better knoweth the falſhood thereof thē my ſelfe, and the good hee hath doone to diuers Catholicks in diſtreſſe, ſince his peace made, doe conuince the contrary. I may not omit this Fathers bleſſing in the end and cloſe of this vntrue, & vncharitable ſuſpicion, which is thus: *This was* William Watſons *holy vocation in the ſtate, and dignitie of perdition, wherein now he ſtandeth*. A learned cenſure of a Ieſuit, and father of all our Engliſh Ieſuits. I maruaile how he durſt thruſt himſelfe ſo peremptorily into Gods chaire. But of likelihood the man hath ſome gift of diſcerning of ſpirits, or els

ſome

ſome other ſuch ſuperexcellent illumination, as Ma. *Wiſeman* his friend ſpeaketh of. Goe to, goe to, proude Ieſuit: remēber who ſayth, that it is not lawfull for thee to condemne thy brother in this ſort.

But now let vs ſee, what he ſaith to the booke of *Sparing diſcouerie*. Firſt of all hee cauileth at a compariſon made betwixt hipocriticall *religious* men, ſuch as liue, in a religious habite, an irreligious life; which is ſo true a compariſon, as no man will, or can infringe it. Neither was the example, or cōpariſon brought in, as of all *religious* perſons generally: but of ſuch as inwardly, and in theyr actions, and life performe not, what outwardly they make ſhew of by their habit. From this cauill he proceedeth to the iuſtifying of *Wiſemans* ſeditious pamphlet, written in diſgrace of prieſts, with a phariſaicall extolling of the Ieſuits, cōmending by the fained ſpeech of an Angel, all Catholicks to the Ieſuits direction, or to ſuch, as are by them appoynted: (for to that end, was it writ, howſoeuer he diſcourſeth in generall termes of ſuch, as liue vnder obedience) becauſe forſooth *they are more free from error, more familiar with God, more particularly illuminated, & more ſpecially indued with the ſpirit of guiding ſoules.* Which is both a ſeditious, a falſe, and erroneous ſpeech, contrary to the practiſe of Gods Church frō the beginning (as we haue ſhewed:) which hath alwayes committed from time to time, the guiding of ſoules to the *ſeculer* Clergie, as both more fit, and more able, and not to the *religious*, but by ſpeciall priuiledge, and as coadiutors onely therein, and not principall Agents; and if at any time any *religious* perſon for his ſanctity, & extraordinary diſcretion, haue beene called to take the charge of ſoules vpon him, he hath thereby beene made a member of the *ſeculer* Clergie, and exempted from his religious order, as happeneth in all Biſhops taken out of Monaſteries & *religious* orders. Whereby you ſee that a *religious* man (as ſo) is not ſo fit, nor adiudged by the Church to be *more ſpecially indued with the ſpirit of guiding ſoules*, then the *ſeculer* Clergie. I will not ſay, that this hypocriticall vaunt ſmelled of *Lucianiſme*. Neither doth S. *Bernards* words, *rariùs cadunt, velociùs ſurgunt, ſecuriùs ambulant, ſæpiùs irrorantur*, proue that there-

The Sparing diſcouerie.

Wiſeman wholy Ieſuited, if not a Ieſuite.

fore they be *more ſpecially indued with the ſpirit of guiding ſoules*. For then would it follow, that *Paulus Simplex* was more fit to haue beene a Biſhop, then moſt Biſhops in Saint *Bernards* time, becauſe of his excellent vertues, aboue any Ieſuit, that I know aliue. But ſuch is the fondnes of father *Parſons*, when he will maintaine paradoxes.

Touching the confident ſpeech, vttered in the prieſts behalfe, *of Gods ſufficient direction in the execution of our function*, it is no vaine, nor proude bragge, but an aſſured repoſe in the power of prieſthood: which God in the execution thereof, by his holy ſpirit directeth to the effects intended according to the inſtitution thereof; which is ſo farre from *Lucianiſme*, as it were hereſie to denie the ſame. Neither doe wee ſay, as falſly Fa: *Parſons* affirmeth, that by the character of prieſthood, we are made free from ſinning, or erring, nor is there any aſſurance arrogated vnto our perſons, by that ſpeech (as to the Ieſuits by the former,) but onely vnto the power, and authoritie of our prieſt-hood, which hath the greateſt aſſurance in the world. It is alſo falſe that he ſaith, we ieſt at *familiaritie with God, frequent meditation. &c.* but reproue that vanity in ſuch fond Priſcillianiſts, as will arrogate vnto themſelues ſuch priuiledges, and prerogatiues, of *illuminations, familiarities*, (and I know not what) to the contempt of the *ſeculer* Clergy, as *Tertullian* did after hee fell to be a *Montaniſt*, vſing the very ſame text of Scripture againſt the Catholicks and Clergy then, which father *Parſons* now vſeth againſt vs, and to the ſame effect; to wit, *animalis homo non percipit quæ ſunt ſpiritus dei*: calling the catholicke Clergy carnall men, becauſe they reproued ſuch fond illuſtrations, and illuminations, in theyr two Propheteſſes, *Priſcilla*, and *Maximilla*, whom father *Parſons* doth herein reſemble.

After this, in the 87 and 88 page, he reciteth a taxation of the Ieſuits in the aforeſaid *Sparing diſcouerie*: for *theyr politicall deuiſes, and Machiauilian rules*, as alſo for *theyr ſlaundering the iuſtice of our Country*. For the firſt poynt, *theyr deuiſes politicall, & Machiauillian practiſes*, (whether out of generall rule of theyr order, common to all, which I belieue not, or out of particuler preſcripts, to ſome of thē by themſelues, onely

for

for better compaſſing of theyr deſignements) they are ſufficiently demonſtrated, by theyr actions, true effects of ſuch deuiſes, and manifeſt proofes thereof, both in this reply, as alſo in all other diſcourſes written of late. Wherin you may ſee, with what ſlights, cunnings, and policies, they firſt practiſed in *Wiſbech*, then in *Rome* amongſt the ſcholers, and laſtly, in theſe late affaires heere, for the erecting and maintaining of an *Archpriest* by deceit, and force amongſt vs.

Concerning the ſecond poynt, it is not affirmed generally of all the proceedings of our ſtate, (which we goe not about to defend, as euen in the *Important conſiderations* you may ſee) but of ſome euident facts, both notorious & manifeſt, which they haue gone about to deny, and colour, accuſing both the Queene and ſtate therein moſt falſly. As both in Fa: *Southwells ſupplication*, you may partly ſee, and alſo in other bookes writ by them, & by theyr continuall rumors buzzed abroad, both in other countries, and here in our owne alſo at home, as all men know. Which ſlaunders beeing in things apparant, and by open confeſſion acknowledged, (as that of the Duke of *Norfolke*, *Parry*, *Throgmorton*, *Babbington*, and his complices, *Heskot*, *Squire*, and the like) haue done much harme, and auerted the ſtate very much from Catholicks.

And another thing, which followeth in the ſame page, of the Ieſuits ordinary practiſe in equiuocating, when they haue beene examined; is ſo manifeſt, and notorious, as in very deede almoſt euery ordinary officer vnder her Maieſtie, hauing been acquainted with examining of them, are ſo vvell acquainted therewith, as ordinarily they will vrge thē therewith; yea and commonly ſay, that they know not when to giue credite to theyr aunſwers, making all the exceptions of ſuch equiuocating they can: and this poynt they beſt know, that haue come vnder theyr fingers, and haue beene vrged therewith by them. But I haue already ſaid ſomething of this poynt, concerning theyr common practiſe heerein, by the teſtimonie of a reuerend prieſt, conuerſing vvith one of them.

In the next page he denieth that Cardinall *Borromæus* put them out of his Seminaries in *Milan*, which is a thing ſo euident,

dent, as the Biſhop of *Caſſana* (if he were aliue) would iuſtifie the ſame; and there be others yet aliue, that know the ſame alſo to be true. In the ſame page alſo he ſayeth, we ſcoffe at ſpirituall exerciſes, which is moſt falſe (as you may ſee, if you reade ouer the pages by him cited) for onely, their practiſes in ſuch ſpirituall exerciſes, (whereby they make gaine, and tye men I know not with what vowes vnto themſelues) are vtterly diſliked; not the thing it ſelfe, if it be well performed, and ſincerely, for the profit of the ſoule exerciſed, and not to other reprouable reſpects, as we know they haue vſed them. And wee ſee ſuch as they haue once had vnder theyr hands, in thoſe exerciſes heere in England, eſpecially women, became ſo reformed thereby, as they grow to proud and peremptory humours, taking vppon them as Propheteſſes, and Doctreſſes to cenſure Prieſts, and exclaime againſt them in open aſſemblies, a vertuous effect of a ſpirituall exerciſe. And of theſe I could name two notorious to all men in this kinde; the one a maried Gentlewoman, the other, a mayde.

In the next page 89. Fa: *Parſons* waxeth cholerick in his owne behalfe, (beeing toucht indeede to the quicke,) with words, *of fierie darts, helliſh hatred, ſerpentine tongues, mad, and poſſeſſed men, &c.* which he ſo fiercely thundreth out, as if he were *Iupiter Altitonans* himſelfe: and yet he ſayth, that in all our writings you ſhall finde no one poynt of moment, alleadged by vs againſt him. If this be ſo, I would faine know of him, why he is ſo cholerick? And why he taketh the matter ſo heauily to the hart. If the matters concerne him not, what skilleth it what rage or anger is ſhewed againſt him? For if the matters be of no moment, they will diſcouer themſelues, and then Ma: *Parſons* may reſt patient, and not ſo much diſtemper himſelfe with ſuch outrages. A little more heate would verily haue driuen him into a burning feauer: Certes his paſſions ſhew he was prickt, and for triall thereof, whether the matters obiected in our wrytings againſt him, be of no moment, I referre you to the euidences of facts, and proofes cleerely ſet downe, both in this reply, and the former bookes themſelues. If happily you will retort the choler of

ſome

ſome of our wryters in like manner, to proue them guilty; you muſt know that the caſe is altred: For heere Fa. *Parſons* ſheweth his choler in his owne particuler defence: which is both vnſeemely, and a note of touch; but our friends, if happily hote words haue paſſed them, which wee wiſh had not done: it is not in their own perſonall quarrell, but in a common cauſe of the whole Clergie, and to be maintayned by all, in regard of the whole, and not of any particuler. And therefore no ſuch retorture can iuſtly be made, vnleſſe by the ſame reaſon you will condemne S. *Hillary*, wryting againſt *Conſtans*, in the common cauſe of Gods Church, with many bitter inuectiues, and S. *Hierome* againſt *Vigilantius*, in the like manner. But hee which ſhewed ſo much choler in his owne defence, ſhewed little leſſe pride in the lynes following: where hee compareth himſelfe with Chriſt, by the words onely appropriated to him by *Simeon:* to wit, that he was to be *in ſignũ, cui contradicetur:* Alſo he draweth in *Atheiſts, Heretikes, Apoſtataes, ſeditious, contentious, tumultuous, deſaſtrous, and diſſolute*, to be inueighers againſt him; as though he were the only innocent, and pillar of truth, againſt whom all ſuch people did inueigh; and that all thoſe who did contradict him, were *Atheiſts, Heretikes, Apoſtataes, ſeditious*, or the like: A proud, arrogant, and contemptuous ſpeech. For it is well knowne, that the beſt of fame, and reckoning of our nation, both beyond the Seas, and here at home, haue, and doe contradict his courſes, witnes the Biſhop of *Caſſana*, Doct. *Gyfford*, Doct. *Pearſe*, Doct. *Turner*, Doct. *Barret*, and infinite more of the Clergy, with Cardinall *Allen* himſelfe (as we haue ſhewed) & all our Nobility, & gentry generally beyond the Seas, onely 2. or 3. excepted of their fauourites.

All theſe by this Fa: ſequell, muſt be eyther *Atheiſts, Heretikes, Apoſtataes, ſeditious, contentious, tumultuous, deſaſtrous*, or *diſſolute*. Touching our Latine book to his Holines: if there be nothing in it, but calumnies againſt him, I hope he will proſecute the ſame now in Rome, whilſt our Agents are there, and make his aduantage thereof; which yet wee heare not, that he hath, or can doe. Concerning Fa: *Parſons* illegitimation, I haue oft wiſhed it had not beene vrged,

be it as it will be, being not much to the purpoſe. But ſith it hath beene vrged, and that hee denieth it: I will but aske him, why he was expelled *Bailioll* Colledge in *Oxford*, and whether the chiefeſt matter obiected, was not periurie, in taking the oath of the houſe to the ſtatutes, amongſt the which this was one, *Volumus, vt omnes huius Collegij alumni ſint legitimo thoro nati*; which was vrged againſt him, and offered to be proued openly. For the auoyding of which publique infamie, he made his owne reſignation, writing it with his own hand, as is yet to be ſeene. This is more, then I meant to haue ſayd in this matter, being a perſonall touch; had not Fa: *Parſons* ouer-much vrged the obiection, not onely as an vntruth, but alſo inuented, and framed by vs. Heereby you may ſee, that the matter was not coyned by any of vs, nor ſo voyd of verity, as he affirmeth. You may reade more concerning his expulſion out of *Oxford*, in Ma. Doct: *Bagſhawe* his aunſwer for himſelfe to the *Apologie*. In the 91. page concerning the matter of *Squire*, whereby the Doctor, and others were brought into danger of their lyues, hee ſayeth for *Squire*, that it was a meere fiction, & neuer any ſuch matter: which (he telleth vs) is already proued, and appeared ſo to be, by the fellowes death: And that Doctor *Bagſhawe* was neuer in danger about it, but in ſpeciall fauour with the ſtate; teſtified by his friendly calling vp to London, and vſage in the Tower. In all this ſpeech, there be almoſt as many vntruthes as words, if not moe. Firſt, that he was in danger of his life: I remit my ſelfe to all mens teſtimonie, that were acquainted with his intreatie; being 11. or 12. weekes cloſe priſoner, and direct order giuen to the Earle of *Eſſex* for his racking. Reade more of this, in his aunſwer to the *Apologie*. Secondly, his aſſertion, that *Squires* attempt is already proued to be a meere fiction, is an vntruth, for ought I know. Once I ſaw a little Pamphlet, to cleare Ma. *Rich. Walpole*, as actor, or plotter of ſuch a matter: but that proueth not that the Doctor was not in danger; neyther did I ſee in my vnderſtanding any conuincing argument in the diſcourſe to cleare Fa: *Walpole* thereof; but that as vehement ſuſpicions remayned, as were before. The chiefeſt reproofes conſiſted

(as

(as I remember) in two poynts; the one, that he was named *William Walpole*, for *Rich. Walpole*; which being no eſſentiall poynt, nor circumſtance of importance in the accuſation, in that a mans name may be miſtaken, his perſon being well knowne, and eſpecially in the Ieſuits, who ordinarily are called Fa. *Parſons*, Fa. *Creſwell*, Fa. *Walpole*, &c. without addition of the Chriſten name, doth conuince nothing at all.

The other was about the poyſon, which he affirmed, could not be made, by the opinion of all learned Phyſicians; which I affirme to be a very meere toy, and falſe, referring my ſelfe for proofe hereof to any Phyſician of iudgement; whether a confection of poyſon may not be made ſo ſtrong, as that it ſhall infect thorough a Gloue, or ſingle garment, yea, or thorough the leather of a ſhooe, and yet be carried in ſome veſſell, or thing for the purpoſe, in the palme of a mans hand, thorough which, it cannot worke. Doth not *Aqua fortis* eate into yron, & not into lead, braſſe, or other mettals? Hath not Quickſiluer the like ſtrange effects in ſome things, and not in other? Doe not in phyſicke diuers potions worke in diuers humours, not hurting the contrary? Will not ſome venome, be contayned in one thing, and not in another? Quickſiluer wil be caried ſafe in a quill, yet not in ſome other things. Why then may there not a confection be made, which will infect one way, though not another? Beſides, might not *Squires* poyſon taynt her Maieſties ſaddle, and ſo her hand, and yet himſelfe haue remayned ſafe many wayes. Theſe things no Phyſician in the world of iudgement will denie. And then what proofe is this: that no ſuch matter was, becauſe no ſuch poyſon could be made? If theſe be all the reproofes, (& as yet I haue ſeene no other of waight) how is Fa: *Walpole* freed by this, and the matter a meere fiction? But for the vehement ſuſpicions of the matter; conſider firſt *Roules* and *Stanleys* diſcouerie of it, a whole yeere after (for the which they remaine in the *Tower*, and affirme as much ſtill:) then that *Squier* at his death confeſſed the plot, though he denied his intention to performe it; ſo loud an vntruth it is, that at his death (as Fa: *Parſons* ſaith) it appeareth to be but an inuention. The fourth vntruth is Doctor *Bagſhawes*

ſpeciall

ſpeciall fauour at that time with the ſtate; being as I haue ſhewed, 11. or 12. weekes in cloſe priſon, order taken to carie him to the racke, and daily expectance of arraignement about it, if miraculouſly God had not opened the plot. The fift vntruth is, his friendly calling vp to *London*, the contrarie whereof, euen father *Parſons* friends, of the oppoſite part in *Wiſbich*, can witnes. For when the Purſuiuant came, hee delt ſo rigorouſly with him, that hee would neither ſuffer him to goe into his Chamber, nor take his leaue of his fellow priſoners; but carried him preſently foorth into the Towne, neyther would ſuffer him to write, or ſend any priuate meſſage into the Caſtle backe to any. Doth fa: *Parſons* call this kind ſending for?

A ſixth vntruth, is his friendly vſage in the *Tower*, whether he was not committed, but to the *Gatehouſe* (as all men can tell:) where his entertainement was for 11. or 12. weekes, as I haue told you. And this laſt vntruth cõuinceth this booke of *Manifeſtation*, not to haue beene made by the vnited prieſts, (vnder whoſe names it walketh,) but by a forrainer, (whoſe intelligence herein failed him) for the prieſts in England could not be ignorant of his commitment to the *Gatehouſe*, & not to the *Tower*. But God would haue father *Parſons* diſcouer himſelfe, though hee march vnder other mens colours. I pray thee (gentle Reader) tell me in ſober ſinceritie, were there not 6. vntruths well packt together in a ſmall roome? belike it was for the more eaſie cariage. But who now will belieue Fa: *Parſons* henceforward by his own rule, though he ſay truth, ſith he heapeth vp ſo many vntruths together in fardels, without bluſhing.

In the ſame page, and the next following, he laboureth to extricate himſelfe of an obiection, concerning his offering to ſweare to *Iames Clarke* in London, that he neuer meant to be *Papiſt*, but onely to goe to *Padua* to ſtudie Phiſicke. In which the cunningſt ſhift hee hath, is to ridde the ſame by an equiuocation: becauſe forſooth the word *Papiſt* is odious in England, and not a terme profeſſed by vs. This is the clenlieſt and beſt ſhift he hath, as there you may ſee. VVhereby you may note, that hee had learned Logick before hee went

ouer;

ouer; and knew the difference betwixt *vniuocum* & *æquiuocum*, which practiſe hee hath not loſt ſince, for ought I ſee. After this hee braggeth of his good deedes, for feare they ſhould be forgot; & in the next *paragraffe* ſaith, it is a violent lie, that Cardinall *Allens* opinion was of him, *that hee was of a violent nature*: but for that reade Ma. *Charles Pagets* aunſwer to the *Apologie*.

In the next *paragraffe* he commeth to *Stukleys* matters cõcerning Ireland, which he layeth vppon Doctor *Lewis*, ſaying that he had no part therein: which he confirmeth by that he had beene then but two or three yeeres of the *ſocietie*, and was not Prieſt. Of this we haue ſpoken in the fourth Chapter: but that he had beene but two or three yeeres of that *ſocietie*, and was not prieſt, argueth not, that he was no dealer therein. For if he could be of that credit and reſpect, that he entred then into difference with Doctor *Lewis*, Archdeacon then of *Cambray*, and *Referendary* to Pope *Gregory* the 13. about ſome matters concerning that buſines (as here he confeſſeth) I ſee not but that hee might in the ſame manner, be of like credite with his order to haue a hand therein alſo. And all men know Fa: *Parſons* was forward enough at his firſt going ouer, in ſuch buſie affaires; and the greatnes of the Ieſuits with Pope *Gregory*, might giue occaſion & way enough thereto.

In the next page 92. hee noteth Ma. *Blackwells bewayling his comming into England, and his riſing in his order by practiſes, and vntruthes*, of which he ſaith, and many more if wee can proue any one poynt, hee will ſay wee are honeſt men in the reſt. Now then for our credits with fa: *Parſons*, for his *riſing by practiſes*, or factious diſpoſition, I will ſay no more, but what is iuſtifiable *à parte rei*, viz. that the moſt ſtirring, medling, practiſing heads amongſt all of our Engliſh nation, (to goe no farther) haue alwaies come to credite & preheminencie amongſt them. Witnes this *per inductionem* Fa: *Parſons*, whoſe factious diſpoſition hath been euery where ſufficiently diſplaied with proofes ſufficient. VVitnes father *Haywood*, and his buſie factious inclination at his comming into England, of which fa: *Parſons* can beare witnes, being at variance

with him, and many other prieſts yet liuing in England, ſome of them hauing beene preſent at his Synodes, where he made himſelfe *Preſident* in the Popes name. VVitnes father *Holt*, of whoſe diſpoſition you may read in Ma. *Charles Pagets* anſwer to the *Apologie*. Witnes fa: *Creſwell*, as you may ſee in Doctor *Elyes* aunſwer to the *Apologie*. Witnes father *Garnet*, the onely chiefe actor in all our ſtirres heere in England. I might adde Fa: *Crighton* the Scot, with the reſt; and father *Holt* (if he were aliue) would take my part. Theſe then are pretty inducements to thinke father *Parſons* roſe in his order by his factious diſpoſition.

But for the other point concerning Ma. *Blackwell*, let him be examined, vpon his oath, whether he came not vnto Ma. *Bluet*, then priſoner in the Marſhalſeas, vſing theſe or the like words; VVhat meant Doctor *Allen* to ſend this man ouer, he will vndoe vs all. And being asked why: hee aunſwered, that his expulſion out of *Oxford* was ſo infamous, that it would be obiected by the Proteſtants, to the diſgrace of the cauſe. Let Ma. *Blackwell* (I ſay) be vrged with this, & I adiure him, as hee will aunſwer it before Almighty God at the latter day, to ſay the truth: and then fa: *Parſons* ſhall ſee wee haue wonne our credits euen in both theſe points, beſides an hundred more already prooued.

As for his action in Paris, to get himſelfe releaſed thence, I haue heard men of credite report the ſame thing, and that *Verſtegen* alias *Rowland*, was one of the three that came to enquire late for him. For his euaſion that hee was not there ſubiect, I would aske Fa: *Parſons*, whether when a Ieſuit maketh aboade in any prouince, hee be not ſubiect to the *Prouinciall* of that prouince? for as then fa: *Parſons* was no *Prouinciall*, but a priuate Ieſuit, though he had indeed the ſuperiority of ſuch, as came with him into England.

Touching the ſtory of Doctor *Gyfford*, and father *Baldwine*, before the *Nuncio* in Flaunders, read Ma. *Charles Pagets* aunſwer to the *Apologie*, and you ſhall ſee the contrarie to this fellowes words from the *Nuncio* his owne mouth. In the 93 page. b. hee denieth the Biſhop of *Caſſana* to haue beene generall Viſitor ouer them, becauſe he had an other, viz. the

Biſhop

Biſhop of *Mont Reall* ioyned in Cõmiſſion with him, which is but a cauill. For they were both Viſitors generall, & therefore the Biſhop of *Caſſana* had authority ouer them, to viſite and reforme them, if he would haue put it in practiſe againſt them: which hee would not doe to auoyde theyr clamors of partialitie againſt them, for that they held him theyr enemie, although he had many memorialls deliuered him vp againſt them, euen of diuers of their owne order, which he ſhewed to ſome prieſts yet liuing; God forgiue him for his omiſſion herein. Concerning the Letters writ againſt the ſaid Biſhop, cõtaining theſe words, *vel Turca, vel mors, vel dæmon eripiat eũ à nobis*: there be yet witnes thereof aliue, who ſaw him burne it with his owne hands, vſing theſe words, *pereat memoria earum cum ſonitu.*

For the poyſoning of *Sixtus quintus*, Cardinall *Allen*, the Biſhop of *Caſſana*, and others: whether they were poyſoned or not, God knoweth, and by whom. But for *Sixtus quintus*, it is notorious, that hauing beene ſicke of a burning Feauer, and beeing newly recouered, he ſuddenly fell downe againe, (and as was ſaid) with drinking of a cuppe of Greeke wine, he died within the ſpace of ſixe houres (if I be not deceiued.) The ſuſpicion you ſee is great, of his poyſoning; and that the Ieſuits ſhould concurre hereto, the conceit may ariſe by their euill affection towards him; in reſpect of his reſolution to reduce them to the forme of other religious orders a little before his death. But that they did concurre to this fact, I will not for any thing accuſe them, as beeing a matter I cannot certainly know, & therefore will leaue it to that day, in which all things ſhall be opened.

This was the Ieſuits report in Rome.

Touching Cardinall *Allen*, the Phyſicians opening of him, and finding no certaine cauſe of his death, might make the ſuſpicion: and a Letter written vnto the Cardinall out of the Low-countries not long before his death (as they ſay) intimating the danger of his life, might aggrauate the ſaid ſuſpicion. Concerning the Biſhop of *Caſſana*, and Maiſter *Thomas Throckmorton*, diuers report theyr deaths confidently to haue beene by poyſon: and a man of worſhip & good reckoning then at Rome, proteſted to me vpon his conſcience, that hee

thought them to be poyſoned. And the Phyſitian, after the death of the Biſhop, being requeſted to open Ma. *Thomas Throckmorton*, vſed theſe wordes, *á che propoſito? è la medeſima febre:* to what purpoſe? it is the ſame feauer. And at the opening of the Biſhop, hee beeing asked the cauſe of his death, ſaid; *beſogno dire, che é vna febre*, wee muſt ſay, it is a Feauer. Which words, and the manner of theyr deaths, & the black ſtuffe which came from the Biſhop, made all men ſuſpect, and plainly affirme: that they were both poyſoned. The like Doctor *Hugo* the Biſhoppes nephew affirmed of himſelfe: after that by the ſtrength of nature hee had ouercome the dramme.

Sir *Griffen Markham* had there a little phyſick preſcribed him by the Phiſitian Signior *Marcello*, which wrought with him ſo extreamely, that he had like to haue died of it, as himſelfe I thinke will affirme: and ſending for the Phyſitian, hee wondred at the effect of the phyſicke, ſaying; that phyſicke which I preſcribed, ſhould not haue wrought thus: whereby you may geſſe, whether there were not knauery in the Apothecary at the leaſt. I will not, nor doe charge the Ieſuits heerewith, but it is knowne that they affected none of theſe parties; and I remember what one ſaid once vnto one of them, *My Maiſters you haue very good lucke, for I ſee not any man take part againſt you heere, that liueth long after it.*

Touching father *Haywoods* ſending to *Calabria*, which in the 94 page father *Parſons* denieth; it is manifeſt that he was ſent from Rome (with great diſguſt, and diſcontentment) towards *Calabria*, marry indeede I thinke it was but to the vtter parts of the kingdome of Naples: as his Letters in petition for reformation, writ vnto his holines did ſhew. As concerning Cardinall *Allens* greeuing at the Oration made in *Valledolid* to the old King of Spaine: there is yet a reuerend prieſt in England, to auouch the ſame, who preſented the Oration vnto him.

To conclude this Chapter *of ſcandalous Libells* (as Fa: *Parſons* termeth thē) he falleth into a miſerable bitter inuectiue, as though he had much choler yet vndiſgeſted, in this ſort, ſcil: *Wherefore to conclude, ſeeing that this whole Libell is nothing*

elſe

elſe, but a commixtion of monſtrous lyes, abſurd prophanities, malicious fictions, and conſcienceleſſe calumnations, wee will follow them no farther, eyther in defence of the whole Societie, or Fa: Parſons *in particuler, whoſe actions are ſo openly knowne, by apparant publike facts, to the generall good of our Country, as theſe wretched, and miſerable mens harts, that write ſo deſpightfully againſt them, may ſooner breake with enuie and rancor, then any leaſt diſcredite, come vnto them by theſe furious barkings, in the ſight of wiſe and indifferent Readers.* Thus he inueigheth on the one ſide, and claweth himſelfe on the other. Doe you think he was in perfect charity all this while? With himſelfe it may be hee was, by his good words: but you will neuer thinke he was ſo with vs. And you would ſay ſo indeede, if I ſhould recite, what followeth immediatly, being much more fiery, and bitter, then his former rayling outrage. But I will not aunſwer him in that kinde: God ſend him more patience, and better charity.

After his quicke, and ſcandalous diſpatch of the former bookes, he commeth vnto the *Dialogue*, wherein he will (as he ſayth) be the ſhorter, becauſe he hath beene ouer-long in the former; and I beleeue him, as well for the one as the other, for it is euident (by what we haue already ſayd) that he hath beene ouer-long, hauing ſaid little, or nothing to the purpoſe, abſtracting from falſhoods, by-matters, impugnations of open truths, and vncharitable inuectiues. And in this, he both is, & muſt be ſhort; vnleſſe by longer diſcourſe he would prolong his folly. For ſo moderatly, ſo charitably, and ſo patiently is it penned; with ſuch regard of verity, and truth in euery poynt, as for a man to contradict any thing therein ſaid, were but to make the world to ſee, that he rather loued wrangling, and iangling, then manifeſtation of verities. All men of iudgement, and indifferencie, that euer read the booke, doe moſt highly commend it. And therefore Fa: *Parſons* extenuating the worke, (thereby to giue a touch vnto the author:) ſheweth apparently vnto all the world, that paſſion, partiality, and emulation hath weakned, or cleane darkned his iudgement; or elſe you muſt needes ſay, that onely Fa: *Parſons* is wiſe, and all men elſe are ſots, and fooles, The Dialogue.

yea many of his owne faction commend the booke, both for moderation, charity, patience, and well compoſing thereof. But let vs ſee, I pray you, what he ſaith thereto: firſt, we will begin with his moſt ridiculous comparing of Ma. *Watſons* preface to this t :atiſe (in that he ſheweth *all men to be ſubiect to ſinne, by the weakenes of mans nature, happening by the fall of Adam*) vnto the d.courſes, made (as he ſayth, for you are not bound to beleeue him heerein) in King *Edwards* dayes, to allure olde prieſts to marry, by telling them, that *concupiſcence doth remaine after baptiſme, and conſequently all muſt haue wyues, or doe worſe*. See how learnedly the man bringeth in his matters: mans nature being weakned by the fall of Adam, is therefore ſubiect to ſinne; *ergo* concupiſcence remaining after baptiſme, Prieſts muſt needes marry. Will not euery child deſcrie Fa: *Parſons* ſimplicity, or wilfull folly herein, eſpecially in that he further ſayth: that Ma. *Watſons* diſcourſe, and induction, is the more fond of the two. Surely if it be a better argument to conclude, that prieſts muſt marrie, or doe worſe, becauſe concupiſcence doth remaine after baptiſme: then to diſpute thus: mans nature is weakned by the fall of *Adam: ergo* the Ieſuits may ſinne. You giue a great blow to the Church, in maintayning an vnmarried Clergie. I am ſorry to think that he ſhould open his weakenes, or folly ſo apparantly to the world, hauing been hetherto thought ſo wiſe a man. But what think you (ſaith he) to the booke it ſelfe, that hath ſaid ſo little, and ſo wiſely to the Epiſtle? Beleeue me, he ſayth neuer a word at all: but onely rayleth at Ma. *Muſhe*, (whom he ſuppoſeth to be the author) for his ingratitude, taxing him with ſecret Apoſtaſie, becauſe he had forſooth a vow of their Society. And who is it, that hauing a vow of Religion, may not iuſtly be diſpenſed there-with, vpon diuers reaſons, and freed from the performance thereof in couſcience? What reaſon then hath Fa: *Parſons* to taxe him with ſecret Apoſtaſie, that might haue (as I think he had) a diſpenſation for it. For he was in *Rome* in Cardinall *Allens* time, and as it was ſaid, about that matter. Beſides, it is not Apoſtaſie to leaue the Ieſuits order, before the laſt vow, (which few of them haue taken) vpon iuſt, and reaſonable

cauſes.

cauſes. How then could it be Apoſtaſie in Ma. *Muſhe*, to leaue that vocation, into the which he neuer entred? Hee ſaith, that the fiue chiefe poynts, of which wē are cleared by this booke: to wit, *Schiſme*: *dealing with the Counſell*: *our appeale to Rome*: *hatred to the Ieſuits*: and *dealing in matters of ſtate*: were neuer obiected againſt vs, by the Ieſuits; but that eyther wee accuſed our ſelues thereof, or elſe went about to purge our ſelues before we were accuſed. Verily it is more then ſtrange, to ſee ſuch apparant veritiēs denied, by ſo graue a man, a *religious* perſon, and one whom ſo many admire for wit, and rare qualities. Why? all the world will controle him in the deniall of theſe things, and himſelfe, both in the *Apologie*, and this booke of *Manifeſtation*, ſhall be a witnes againſt himſelfe. Doth he not often times taxe vs, with dealing with the ſtate, Ma. *Bluet* by name, Ma. Doct: *Bagſhawe*, Ma. *Watſon*, and others? And doth he not ſay in the laſt Chap. 122. leafe, that we yeelded to goe farther with the ſtate, in matters againſt Cath: doctrine, for fauour, and credite, or to make others odious, then in conſcience we could? Doth hee not alſo ſay, that Ma. *Bluet* dealt with the ſtate, to make Ma: *Watſons* peace: vpon condition, that he ſhould raile againſt the Ieſuits? How oft doth he inculcate our dealing with the ſtate in treacherous ſort; aduiſing Cath: in the laſt Chapter, to beware of vs, and keepe themſelues out of our reach, for feare we betray them? What will not this man ſay, and vnſay for his aduantage? But his vntruthes are ſo common, and frequent, that it is impoſſible for him almoſt, but to contradict himſelfe ſometimes: for (as you know) *oportet mendacem eſſe memorem*: hee that lyeth often, muſt haue an extraordinary memory. The reaſon is, becauſe falſhoods haue not the like foundations, that truthes & verities haue; whoſe ground is ſo certaine, that the frame ſtandeth ſure, and ſtrait; but contrariwiſe vntruthes, being fained, haue no certaine foundation, and therefore the frames and buildings therevpon, are vncertaine, crooked, and apt to alterations. Againe, *for our appeale to Rome*, doth not himſelfe alſo ſay, that it was but a cauill, and ſlight. to winne time, and purchaſe liberty, and that it was reuerſed by the Pope, and therefore not auailable?

uailable? Doth he not in euery Chap: both in the *Apologie*, and this booke, raile againſt vs for *malice*, *enuie*, and *emulation* againſt his Society in generall, and diuers particuler men thereof? Were his wits on wool-gathering (where there are no ſheepe in the Country) that he cannot remember the very chiefe ſcope of his writing all this while? vvhich hath been nought elſe, but of our *hate*, *malice*, *enuie*, and *emulation* to the Ieſuits for the moſt part? Wherefore were all his diſcourſes in the *Apologie* of ſo many examples brought in of *Iohn* of *Gaunt*, King *Henry* the eight, Queene *Mary*, &c, of hurt that came by the *emulations* againſt religious men? To what purpoſe are all his inuectiues in this Libell againſt vs: if not in fauour of the Ieſuits by vs impugned? ſtrange was his forgetfulnes, or admirable is his folly. Againe, doth he not taxe vs in the *Manifeſtation*, for dealing with the Scot, then with the French, and laſt of all, of a new plot in England, for the fauour of ſome great perſon, to frame or inuent a new ſucceſſion to the Crowne? And yet heere he ſaith, that the Ieſuits neuer accuſed vs of theſe matters, but that we accuſed our ſelues, or went about to purge our ſelues thereof, before we were accuſed. Beſides, theſe open proofes out of his owne writings againſt himſelfe, I referre the matter to the Readers conſcience: whether of his owne knowledge (if he were not extraordinarily ignorant in theſe our affaires) he could with any conſcieuce affirme theſe things, not to haue beene commonly obiected againſt vs. And for the poynt of *ſchiſme*, it is ſo notorious to all the world, that I cannot but bluſh in Fa: *Parſons* behalfe: to thinke that he hath the face to denie ſo open, ſo apparant, ſo generall, ſo publike a thing. Thus you ſee Fa: *Parſons* honeſtly, and this is all he ſayeth of the *Dialogue*.

Ma: A.C his letter to his Coſen.

The next matter this Fa: handleth, is Ma. *A. C.* his letter to his Coſen. In the diſcourſe whereof, hee ſo vncharitably inueigheth, againſt the ſuppoſed author, that you would much wonder if you read it. It is but ſhort, yet ſo couched with pricks, thornes, and ſharpe needles of choler, ſo bitter, and ſo biting, that it is a world to ſee how hee ſtraineth himſelfe to bring the honeſt gentleman into obloquie.

He

Hee maketh mee to remember a tale of a certaine poore Catholicke recuſant now in priſon, who hauing been a petty Muſician, and a wilde fellow in his young yeeres, was for his pleaſant conceits deſired of diuers Iuſtices of peace in the country, eſpecially at Chriſtmas time, and much made of. It pleaſed God to touch the hart of this Muſician, and hee becameCatholicke, and withall ſtaied, and reclaimed from his former madnes, and wilde behauiour. Soone after (beeing knowne to be a Catholicke) hee was apprehended, brought to Wincheſter gaile, & called before the Iuſtices. Being conuented before them, ſome of them began to rate him, and inueigh againſt him, exprobrating vnto him his former courſe of life, and mad, and lewd behauiour. Whereunto the poore Catholicke made this, or the like aunſwer. It is a world (ſaith he) to ſee, how you now runne vppon mee for theſe things: when I was ſuch a fellow, as you ſpeake of, I was a welcome man to all your houſes, much made on; & who but I: now it hath pleaſed God to call me to better courſes, you vpbraid mee with my old faults, which then you delighted in. And euen ſo, in ſome part it fareth with father *Parſons*, in his rayling againſt this Gentleman: ſeeking all the aduantages that he can in his young yeeres; which happily might haue a taſt of youths vanitie, yet neuer ſo vnſeemly, that his honour, or reputation might iuſtly be called in queſtion thereby, that euer I haue heard: & all men, that now know him, will witnes that he is both very ſtaied, vertuous, & religious: & without exceptions, a man of very good cariage: notwithſtanding Fa: *Parſons* vncharitable, and vnſeemly ſpeeches againſt him, beeing a gentleman of worthy diſcent. And therefore ſuch baſe inuectiues, to wiſemen, will ſeeme to proceede, not from any generous diſpoſition (which alwaies regardeth men of ſort, according to theyr birth and education) but from ſome dunghill of baſenes it ſelfe, whoſe thoughts ſauor but draffe, and ſwill.

For the particulers which father *Parſons* vrgeth out of this Letter, I will paſſe them ouer, aſſuring my ſelfe, that, if the Gentleman he noteth were the author of that letter, hee will frame an aunſwer to all, that heere is obiected, which (God

knowes) is but little and weake, as men of iudgement vvill ſoone ſee. Onely I cannot let paſſe his vrging of the excommunication againſt him, becauſe he defendeth the innocencie of the prieſts in the matter of *ſchiſme*, which (he ſaith) was forbidden by the *breve* to be diſputed of, vnder paine of excommunication. I wonder fa: *Parſons* could vrge this, & forget that all bookes in like ſort, whereupon *odium diſſidiumue, &c.* in theſe affaires might ariſe, were forbidden in the ſame *Breve*, and then by conſequence (if this *Breve* be of force, & generall) Fa: *Parſons* hath incurred excõmunication by this his Libell, without all excuſe; becauſe he taketh (as you ſee) notice of the *Breve*. But if hee view the *Breve* well, hee ſhall finde that Lay men are not included therein vnder any cenſure. Beſides that, the *Bull* was fruſtrated euen by the Archprieſt, and Ieſuits themſelues, as is ſufficiently proued in the *Anſwer to the Apologie*.

Againe, where Maiſter *A. C.* ſaith, that power was not giuen to S. *Peter* by Chriſt, to transferre *gentem in gentem*, it is both catholicke and true doctrine: and in vaine ſhall Father *Parſons* goe about to infringe it. For the reſt, I leaue to the author himſelfe, though there be nought elſe of importance againſt him.

Of *Fiſhers Memoriall* ſufficient hath beene ſaid in the firſt chapter. But where hee affirmeth, that Doctor *Gyfford* hath been a flatterer of Cardinall *Allen*, in ſtate practiſes, and ſhewed the ſame in ſermons in *Rhemes*, and in his orations to the Duke of *Guiſe*, I doe verily thinke all theſe to be meere calumnies. For firſt, Cardinall *Allen* was in Rome, when the action of 88. was intended, and there concurred in what hee did concurre. The other, (to wit, Doctor *Gyfford*,) was then in *Rhemes*, where no concurrence in the world was, or could be giuen, (being farre out of the way for concurrence either by aduiſe, or otherwiſe) vnleſſe it were in priuate conſent of mind, which I think father *Parſons* was not of counſell with. And for his ſermons, my ſelfe haue heard diuers of them, yet neuer did I in three yeeres ſpace, heare him in his ſermons deliuer any, eyther vndecent, or vndutifull word againſt her Maieſtie or ſtate, but onely lament the times, and exhort to

After the action in the yere 88. no man can ſay that the cardinall dealt in any attempt againſt our country.

labour

labour for the conuerſion thereof by preaching & praying. And touching his orations to the Duke of *Guiſe*, I heard one of them, and to my knowledge, there paſſed not a ſentence in derogation to the ſtate of England, or drawing to the hurt thereof. But I know the Doctor will ſufficiently purge himſelfe of all ſuch vncharitable, and vniuſt accuſations, which rather ſauour of malice, to draw him into obloquie (as himſelfe is) then of truth, honeſtie, verity, or charitie.

Adde alſo vnto this, that if Doctor *Gyfford* had been a forward man in any ſtate practiſes againſt our country, it is more then probable that he ſhould haue been a dealer, either in the action of *Frauncis Throckmorton*, being his neere kinſman, or *Babbingtons*, by reaſon of *Gilbert Gyfford*, with whom he was very inward, and familiar; yet father *Parſons* cannot accuſe him in eyther: for the firſt, hee was in Rome a ſcholer when it was in hammering. For the ſecond, the contrary appeared by his Letters writ to *Gilbert Gyfford*, whilſt hee lay in Paris: which (as I remember) were found in *Gylberts* ſtudie when hee was apprehended. Thus you ſee how improbable it is, that he ſhould be ſuch a forward man in ſtate practiſes, as fa: *Parſons* without all proofe affirmeth, beſides, his proteſtations in his late Letters, are to the contrary, and vtter diſlike of ſuch proceedings.

An aunſwer to the eyght Chapter, concerning his directions vnto Catholicks how to diſcerne the truth: & how to beare themſelues in this time of contention. &c.

WE will let paſſe in the firſt aduertiſement his dangerous tearmes of *neceſſity* and *ineuitabilitie*, in theſe diſguſtfull accidents: vvhich in the firſt ſence abſolutely vnderſtood, taſte vnſauory, if not heretically; to put abſolute *neceſſitie* and *ineuitabilitie* in thoſe actions which are ſubiect to mans will, reaſon, and free election, as all the reaſonable actions of man are. In the ſecond vnderſtanding, taking the whole ſentence together, it includeth a contradiction *in ipſis terminis*, in the very tearmes of the propoſition. For to be *neceſſary*, and to be *accidentall*,

are oppoſite in the very tearmes, in that, to be *neceſſary*, or of *neceſſity*, is to exclude chaunce; and to be *accidentall* or by *chaunce*, is to take away *neceſſity*, becauſe that which is by *chaunce*, may hap, or not hap, but that which is of *neceſſitie*, muſt needes be, and cannot be otherwiſe.

As for example, where the ſunne is, there muſt needes be light, becauſe light is a neceſſary effect of the ſunne; neither can the ſunne be without that effect: but that it ſhall raine at noone daies, is by chaunce, according to the diſpoſition of the ayre, and multitude of vapors gathered together in it. So that the ayre being indifferently ſubiect to either diſpoſition, viz. of much ſtore of watry humour, or otherwiſe: it falleth out to be accidentall, whether it ſhall raine at noone dayes, or not raine. And euen ſo in the reaſonable actions of man, beeing ſubiect to the will, a man may freely make his election at his pleaſure, this way, or that way, without conſtraint, or neceſſity, whereby you ſee this propoſition of fa: *Parſons*, as he hath deliuered it in tearmes, is eyther fooliſh, becauſe contradictory *in terminis*, or dangerous, putting things vnder abſolute *neceſſity*, & *ineuitability*, which are ſubiect to mans will, and free election, and therefore *accidentall*.

But though his propoſition be deliuered in dangerous, or ill termes, we will conſtrue his meaning the beſt way, and as by the words of our * Sauiour, & the * Apoſtle alleadged, we think verily he meant; to wit: that although they be *accidentall*, in the reſpect of mans free will, vpon which they depend; yet are they *neceſſarie*, *ſecundum quid* for the probation, and true touch of thoſe that are Chriſtes, and ſo *meuitable*, not abſolutely, but *ſecundum quid*. ſuppoſing the inclinations of mens wills, and the courſes taken in theſe affaires, vpon which ſcandalls muſt of neceſſity follow. And this we haue ſayd to cleare Fa: *Parſons* dangerous aſſertion, that no man miſtake the verity of the Cath: doctrine: which putteth no reaſonable action of man, nor effects there-vpon following vnder *neceſſitie*, or *ineuitability*. For of the ſame nature are the cauſe, and the effect; ſo that if the cauſe be neceſſary, then the effect depending *in eſſe*, *et fieri*, vpon that cauſe, being a proper effect of the cauſe, is alſo neceſſarie,

* Math. 18.
* 1, Cor. 11.

quia

quia poſita cauſa ſurgit effectus, ſicut poſito ſole reſultat lumen: ſo in like manner, if the cauſe be *accidentall*, the effect thereon depending, muſt needes be *accidentall*. As for the winde to be in the Eaſt, or Weſt, is *accidentall*, becauſe the being of the exhalations, which cauſe the winds, is *accidentall*. The reſt that followeth of the neceſſity, and vtility of ſcandals, &c. is *oratio communis*, or *exordium commune*, and may, as it pleaſeth the Orator, be applied this way, or that way, to this part, or that. But if any man of iudgement will ponder, and without partiality weigh, what hath beene done on eyther ſide, ſince theſe garboyles, and which part it is, that hath ſuffered the greateſt wrongs, and oppreſſions of the other: hee will ſoone iudge, that the vtility of theſe ſcandalous afflictions, hath rather beene on our part, then the Ieſuits; wee hauing beene ſo narrowly ſifted by them, as we haue been. Whereby a man may rather imagine by all probabilities, that the perſons, whom God would haue tried, and proued to the vttermoſt, haue beene amongſt vs; againſt whom the Archprieſt and Ieſuits, raiſed ſuch whirl-winds of ſlaunders, infamies, opprobries, contumelies, vexations, inſultations, clamours, out-cries, penuries, and what elſe might be deuiſed; that on their parts there was enough done againſt vs, to haue ſhaken men of moſt conſtant reſolutions. Was not the moſt hatefull note of *ſchiſme*, and rebellion againſt Gods Church, moſt vniuſtly, moſt falſly, and moſt opprobriouſly caſt vpon vs by the Ieſuits, and Archprieſt? Were we not by that ſlaunder reiected of Cath: driuen from the Altar, forbidden the Sacraments, eſteemed as out-caſts from Gods Church? Was not a ſeditious Libell with moſt vncharitable inuectiues, of ſinne, ſchiſme, Idolaters, Sorcerers, publicans, ethnicks, rebells, ſeditious, factious, and the like opprobrious, and contumelious names, framed againſt vs by a Ieſuit, and allowed, approued, and publiſhed againſt vs by the Ieſuits, and Archprieſt? Were not our neceſſary friends forbid to entertaine vs, releeue, or help vs, and threatned for the performance of any charitable office towards vs? Were they not had in obloquy, & note, that reſorted vnto vs, & threatned to be excommunicated, that ſpake in our behalfes? Liſters Libell.

Were not good Cath: told, that it was a mortall sinne to send such of vs releefe, as lay in prison? Were not all Cath: generally taught by them, that they might not in conscience communicate with vs, eyther at Masse, or in other Sacraments? Were we not tax d of espiall for the state, trecherie, and villanie against our brethren, and open betraying of Cath: when wee were most read, to shed our bloods in their behalfe? Were wee not made almost odious to Cath: by these infamies, and opprobrious slaunders, layd vpon vs by the Iesuits, and Archpriest? Were not the baest of their vassalls, and some of them, such as proued murderers, and theeues afterwards, yea, and then had been no better, maintayned to raile, blaspheme, and inueigh against vs, as reprobates, and outcasts amongst men? Were not diuers hired, and well feed to make faction against vs? Were not such as liued in prison, & knowne to be moderate, and indifferent neglected in diuident, and almes, that should be giuen to prisoners, because they would not raile against vs? Were not generally all men accounted honest, and sound Cath: that could open theyr mouthes to raile at vs, and reuile vs, were they otherwise neuer so bad, or notorious in their behauiours? Of which sort I could name diuers, besides the two first alleadged; but that I will not discouer them, to impeach theyr credites in the world. And on the contrary part, were not all that held with vs, called into suspicions, and iealousies therefore? Will not all wise, and indifferent men (iustly considering, and pondering these wrongs) thinke that God permitted these things, rather to try, and manifest the vertues, and constancies, of some on our parts, (who endured these afflictions;) then on the Iesuits part, who vniustly inflicted the same? doubtlesse they will. And now I would haue Fa: *Parsons* to shew the like wrongs, oppressions, and iniuries done to them by any of vs. Were they euer accounted Schismatikes, Ethnicks, or Idolaters by vs? Were they euer brought into extreame wants, and miseries, by our meanes? Did we euer teach, that Cath: might not releeue them as priests? Did we euer hire, or maintaine murderers or theeues, to raile against them? neuer in our lyues. How then were they tried, and made manifest,

Tompson. Coulion.

Waine. Cope.

Ma: Pencheuell.

nifeſt, as vertuous, or conſtant men in theſe troubles? If he ſay, becauſe they held with the Archprieſt, and ſubordination got by their cunning meanes, and againſt all law, conſcience, and reaſon, thruſt violently vpon vs againſt our wills; therein they ſhew how much wrong they haue done vs; which doth rather manifeſt them, to haue beene the cauſers of all this miſchiefe and ſcandall, then in any thing diſplay their vertue, or conſtancie. If they vrge cholerick words, vttered in ſome of our bretherens writings, they haue payed vs home for the ſame, both in words, and action alſo. If they vrge matters layd to their charge, concerning ſtate practiſes, and theyr proceedings in theſe affaires againſt vs, wee maintaine them ſtill, not as wrongs done, but as moſt true, & are ready to iuſtifie the ſame, as by this reply you may ſee. But as for the wrongs (aboue ſpecified) which they did againſt vs, all the world ſeeth them to be vniuſt; wee beeing (as now is euident) moſt cleere from note of ſchiſme, ſinne, diſobedience, rebellion, &c. whereupon all thoſe iniuries aroſe.

Thus you may perceiue how well this *exordium commune*, of (vtility) doth agree with our part; and how little reaſon there is, to apply the ſame vnto the Ieſuits, Archprieſts, and their followers. But let vs conſider how hee applieth the ſame to himſelfe, and his aſſociates; the firſt application is, that many as well abroad of other Nations, as of our owne, and alſo in England, ſeeing this ſcandalous fact of diuiſion, ſet in our Church, haue meruailouſly ſhewed theyr compaſſion, loue, and zeale in behalfe of vnion. An application, which is ſo generall, as may be applied to eyther part, according to the humour of the Reader, which ſide hee will iudge factious, and breaker of vnion, and by reaſons aboue alleaged, will ſeeme more to note the Ieſuits, by whoſe action of intruding vpon vs an Archprieſt againſt our wills, and all law, iuſtice, and equity, this breach of vnity aroſe. The ſecond application is, that thoſe that liued onely to themſelues before, by this occaſion haue ſtirred vp themſelues to knit, and ioyne with others of the ſame zeale, to reſiſt the enemies malice heerein. This alſo is a common aſſertion to be applied to either part; neither hath he named one quiet or indiffe-

indifferent man beyond the Seas, that liued to himſelfe, who hath beene ſtirred vp by this occaſion, to ioyne with him, and his adherents heerein: onely the Ieſuits and Spaniards proſecute this matter againſt vs, and their faction. But now for our part: what quiet men haue beene ſtirred vp to meddle, I will ſhew you. Firſt, Doctor *Ely* hath in our behalfe written a treatiſe againſt the *Apologie*; whom, all the world know to haue beene a quiet indifferent man. Secondly, Doctor *Parkinſon* (as by his letters, cited in *The aunſwer to the Apologie*, you may ſee) hath ſhewed himſelfe for vs. And thirdly, all men almoſt of worth, as well of the Clergie, as Laïty, that liue abroad beyond the Seas, haue pittied our oppreſſions, as it is well knowne. The ſecond effect, by Fa: *Parſons* noted, is: that mens harts, and inward cogitations heereby are made manifeſt, which otherwiſe might haue lurked vntill better ability, and thereby haue wrought more miſchiefe, which now burſting forth, will be ſeene, and auoyded, &c. This effect, being alſo as generall, as the other, and admitting any application; ſo fitly agreeth with Fa: *Parſons*, and the Ieſuits, as all the world could not haue found out an office more agreeable for the purpoſe. For may not (I beſeech you) by this ſcandalous breache, and the occaſions and circumſtances concurring, euery man of wiſedome ſee what the plottings of the Ieſuits haue beene, and their ſecret workings vnder-hand, as well for the ouerthrow, and ſubuerſion of our Country, by inuaſions, practiſes, and treacherous deuiſes, as alſo the ſubiection of our Clergie, to an vnheard of ſlauerie: which if by occaſion of theſe ſtirres, and fallings out, they had not beene made manifeſt, might haue lurked, and lien ſecret, and vnknowne, vntill their plots, and practiſes had beene ripe, and their ability, ioyned with the Spaniſh forces, able to haue wrought the ouerthrow of both: which I hope by the prouidence of God, and concurrence of all good Engliſh ſubiects, as well Catholicks as others, will be auoyded: beeing, by theſe occaſions made open, and manifeſt vnto them.

As for Fa: *Parſons* vncharitable prophecie, that the chiefe and principall of our part, are like enough to goe farther, & become

become as *Bell*, and other Apoſtataes: wee hope in this hee will rather proue one of the falſe prophets of *Ball*, then any true prophet of God. But ſuch preſages, as theſe, taſt not of the greateſt Chriſtian charitie, or modeſty, which father *Parſons* might haue had. Theſe are all the effects and applications of his *neceſſity* and *vtility*, which father *Parſons* maketh; vvhich hovv generall they be in themſelues, and hovv weakely by him applied, or whether by this our returning them vpon himſelfe, and his, they carry not more weight & reaſon by odds, I leaue the indifferent, and diſcreete Reader to iudge.

After theſe effects, page 122. he beginneth to direct Catholicks how to beare themſelues in this time of triall, as well in reſpect of the *enemy, and perſecutor*, as the *troubleſome*, as he termeth vs. And for the firſt, he giueth ſo good directions and aduertiſements of humility, patience, longanimitie, obedience, and true ſpirit of Chriſtian ſufferance; that if he, and his complices, and ſome few other had obſerued the ſame from the beginning towards theyr ſoueraigne, and country: it had been (doubtleſſe) farre better for all catholicks in England at this day, then now it is. But he can ſpeake well, though he haue done neuer ſo vnhappily (as in the fourth Chapter you may ſee) and this is but a tricke of a polititian, to vſe the beſt words, when he meaneth leaſt good. And whereas hee taxeth vs in generall tearmes, to haue yeelded to goe farther with Proteſtants in matters againſt religion, and Catholicke doctrine then wee might, it is a meere calumnie, and for his life hee cannot name the leaſt particularitie of this, but onely (after the old manner) ſpetteth out generall accuſations, with out any particulers in the world, whereas we are able particulerly to charge him, and ſome other Ieſuits, to haue gone farther in their practiſes againſt her Maieſtie, then any Catholicke doctrine, conſcience, or religion can warrant them: cõcerning the taking away of her life by ſecret murdering, and conſpiracies (ſee the fourth Chapter) and I farther ſay, that Fa: *Parſons* practiſes, firſt with the Scot, then with the Spaniard (and as they ſay, with the Duke of *Parma* alſo, but I am ſure father *Holt* did) for inuading his naturall country, &

ſubiection thereof by fire and ſword (which muſt needs haue followed) were and are vnnaturall, becauſe againſt his natiue ſoile, and naturall Soueraigne: vncharitable, becauſe the increaſing of Catholicks affliction at home: and vnconſcionable, becauſe without that iuſt, & due reſpect of either, which in conſcience, he ought to haue had. Now let the world ſee whether we deale in generalitie with fa: *Parſons*, as he dealeth with vs.

VVee will omit his inuectiues againſt vs, as *men in a frenzie, and poſſeſſed with violent, and raging ſpirits*, and his warning to Catholicks to keepe themſelues from comming vvithin our fingers, or reach (as though wee were traytors, & would betray them:) which ſheweth his ſmall charity, not to adde malice. VVee will alſo paſſe ouer his long and tedious diſcourſe of the ſpirits of men, & trying of ſpirits: which word *ſpirits*, he hath ſo canuaſed thorow all this his Libell, as if hee had been ſome Zwingfieldian, or preciſe Anabaptiſt, indued extraordinarily with the *ſpirit*. But I will not omit his falſe & hereticall interpretation of the place of S. *Iohn, Try the ſpirits, &c.* thereby leading his Reader into a preſumptuous error of iudging all, both men and matters, contrary to the true meaning of the Apoſtle: as you may perceiue by *Gerſon*, & Ma. *Gregory Martin* vpon that place.

In the cloſe, and concluſion of this his diſcourſe of diſcerning of ſpirits, he doth ſo ſet out himſelfe, as if hee had no other marke, or ayme: for all men know him to be (and as he might thereby be diſcerned) of a moſt violent, and headlong ſpirit. And for the humility, obedience, pouerty, patience, and charity of the Ieſuits, which hee noteth for effects and ſignes of the ſpirit of God, I refer it to the iudgement of ſuch, as haue knowne theyr proceedings in theſe late affaires, with what inſolencie, and violence, they haue proſecuted the matter of the *Archpreſbyterie*, and *ſchiſme* againſt vs; theyr inſatiable deſire of rule, and gouernment ouer vs, firſt in *Wiſbich*, then abroade; theyr exceſſe in apparrell, expenſes, horſes, & attendants; poſſeſſing indeede the whole collections almoſt of all that is giuen *in pios vſus*: theyr impatience in being cõtradicted, or controlled, rather mouing ſedition in the whole

afflicted

afflicted Church of our country, then they would be croſſed of theyr wills, or let fall theyr vniuſt deſignes; theyr bitter inuectiue writing againſt vs, with the moſt opprobrious terms that could be deuiſed, before we euer put penne to paper, or gaue them any cholerick word. Whereby any wiſeman may ſee, how fa: *Parſons* hath ſhaped the declaration of the *ſpirit* of Sathan (which vncharitably he would impute vnto vs, and haue all Catholicks ſo to thinke of vs) which by due, and indifferent conſideration, might more fitly be applied vnto himſelfe, & his aſſociates, if I were ſo vncharitable, as to proſecute it, and did not rather pray, that Sathan may haue no power at all ouer him, or any of his order. Lyſters Libell.

Now are we come vnto the *Quodlibets*, the laſt booke, and that which he moſt inueigheth at, beeing indeede ſomewhat ſharpe, and cholerickly written, according to the diſpoſition as well of the matter, vrging choler, as to the naturall diſpoſition of the writer, which being (if a defect) yet a defect in nature, is not to be ſo much condemned. But howſoeuer, fa: *Parſons* in this worke hath cried quittance (as by the table of his words, and phraſes in the end of this reply you may ſee:) and therefore he may the better reſt ſatisfied therein. In his diſcourſe heereof, hee ſo ruffleth, as if it were a *Pedante* amongſt his ſcholers, or that he had Ma. *Watſon* on the hippe to cruſh him at his pleaſure: whereas indeed he hath for the moſt part, either altered his words in reciting them, miſtaken and miſconſtrued his meaning, or ſtretched the words and phraſes farther then theyr proper ſence by him intended. I will alledge you ſome examples. And firſt in the Epiſtle to the *Quodlibets*, page 8. Ma. *Watſon* writeth thus: *If that by way of* quodlibet, *or* Theſis *propoſed, a man may without blaſphemie, ſinne, ſcandall, or any offence in the world, aske whether God or the deuil be to be honored: whether our ſauiour Chriſt could ſin, or no: whether our bleſſed Lady were an adultereſſe, or common woman, or not: and withall, to bring arguments* pro et contra, *for auerring, or impugning the ſame: then to put foorth a queſtion, whether a Seminary prieſt, or a Ieſuit ought ſooner to be credited, cannot iuſtly incurre any reprehenſion or blame*. Which ſpeech cannot be contradicted, all queſtions in ſcholes being lawfull Quodlibets.

to be propoſed, and arguments brought on both ſides, ſo that the concluſion be in the defence and approbation of truth, and verity. But marke how fa: *Parſons* citeth the ſaid words. He ſetteth them forth in this ſort: *In this kinde of writing it is lawfull for him to diſpute, whether God or the deuill be to be honored? whether our bleſſed Lady were an adultreſſe, or common woman, or not. &c.* and then mightily inueigheth againſt him, as of an audatious, and impudent ſpirited perſon, for propoſing and putting in print ſuch queſtions. O the honeſty of father *Parſons*! VVhereas Maiſter *Watſon* by way of ſuppoſall, *If a man may aske ſuch queſtions without ſinne, ſcandall, &c, then (á fortiore) is it lawfull to put the queſtions following:* hee maketh him to ſay, that *it is lawfull for him to diſpute, whether God, or the deuill be to be honoured, &c.* therby to turne the ſence more odious, and euill ſounding: which is but a very Ieſuiticall tricke. For although, euen as Fa: *Parſons* ſaith, it be lawfull *pro et contra*, to diſpute thoſe queſtions, if iuſt occaſion be offered, or in ſchooles for the exerciſe of learning, &c, yet as he hath altered the ſpeech, you ſee the ſence more vnpleaſing then in the former. For he doth not propound them as queſtions, but onely ſaith, that if in the ſchooles ſuch queſtions may be propounded. If he inſiſt vppon the naming of ſuch things in print, he doth but cauill. For who knoweth not, that many ſuch queſtions are diſputed by the Schoolemen in print?

Againe, where Ma. *Watſon* maketh a diſcourſe of the fall of all religious orders in former times from theyr firſt puritie, and feruencie, (which diſcourſe is moſt true, as we ſee before our eyes in the *Benedictins, Dominicans, Franciſcans, Auguſtines*, and other orders, where they are not of late reformed, how farre they differ from the puritie, and pietie of their firſt inſtitution, in theyr founders dayes) this diſcourſe fa: *Parſons* will haue to be diſtorted againſt all religious men, and theyr orders ſimply; as affirming them to be all corrupted. Thirdly, where he preferreth *ſeculer* prieſts in England, before *Ieſuits*, and other *religious* perſons, as well in preferment of degree, worthines of perſon, and ſuperioritie in place, as alſo in the ſtate of perfection, hee ſaith it proceedeth of the

ſpirit

ſpirit of pride, emulation, ignorance, temerity, and folly, and that the doctrine is againſt S. *Tho.* of *Aquine*, S. *Chriſoſtome*, and others, not quoting the places where. But I will ſay to Fa. *Parſons*, and ſtand vnto it, that for him, or any Ieſuit to defend the contrary, is therein to ſhew their pride and ignorance. For in chalenging place aboue their betters, both in degree, and honour in Gods Church, is contrary to all cuſtome, and law of the Church, as Ma: D~ct. *Elye* in *his anſwer to the Apologie*, hath ſhewed at large.

Howſoeuer ſome men may make queſtion betweene *parochus in genere*, and a *religious* perſon, and the ſtates of both (which the *Sorboniſts* defined on the paſtors behalfe:) yet no man can doubt betwixt a *religious* ſtate, and ours in England, where we are daily prepared to giue our liues for our flock, of which Chriſt himſelfe ſayth; *Maiorem charitatem nemo habet, vt ponat quis animam ſuam pro amicis ſuis*. And therefore the ſtate of Ieſuits, or any other order whatſoeuer, is not to be compared with the ſtate of our Prieſts in England: let Fa: *Parſons* infringe this propoſition, if hee can. But to make the caſe more plaine, and euident, we will put this generall axiome, or ground, that no man may leaue a more perfect ſtate, to goe vnto the leſſe perfect, being in vow bound vnto the more perfect; but any religious man may leaue their Monaſteries, and domeſticall diſcipline, yea, and in ſome caſes are bound therto, for the health of their neighbours ſoule: as for example, if there be no other meanes probable of his recouerie: therefore to cooperate with Chriſt in the gaining of ſoules, is a more perfect ſtate, then the profeſſion of any particuler order of diſcipline, or religion. For to that end, a ſtate is ſaid to be more or leſſe perfect, becauſe it ſuppoſeth more or leſſe perfection: but that ſtate of life ſuppoſeth more perfection, which ſuppoſeth ſuch inflaming charity, as to be ready to giue their lyues for their neighbours ſpirituall good, then that which onely ſeeketh his owne good: therefore the life of a Prieſt in England, which ſuppoſeth ſuch a charity, and ſuch a reſolution, as to be ready to die for the good ſpirituall of his flocke; is more perfect then a *religious* life, which onely attendeth to himſelfe, and therefore ſuppo-

ſeth no more, then obedience, obſeruance of rules, and ordinary charity. Furthermore, *religion* is but the way or meanes to perfection, and therefore a man entreth into *religion*, becauſe hee would become perfect: but that ſtate wherein a man hath dedicated his life for his neighbours ſaluation, is not a way, or meanes to perfection, but ſuppoſeth the higheſt, and greateſt perfection in this life: therefore the ſtate of a *ſecular* prieſt in England, is more perfect then any *religious* ſtate in the world. Yet doth it not follow, that euery prieſt is more perfect then a Ieſuit, or other *religious* man: no more then it followeth, that euery Biſhop, becauſe of his ſtate of perfection, is more perfect, then any prieſt, or euery Ieſuit, then any Lay man; becauſe euery man liueth not according to the ſtate he profeſſeth. And thus much for Ma. *Watſons* propoſitions, in the grace & preferment of the ſtate of prieſts in England.

Fourthly, he citeth Ma. *Watſon*, to ſay that their order is no *religion*, and the perſons thereof neither *ſecular* nor *religious*. This is falſly auerred againſt Ma. *Watſon*, for in diuers places of this book, he confeſſeth it to be an approued order: only heere he ſayth, that as they now vſe the matter, according to the manner of life amongſt ſome of them, and their politick courſes in the world, they are neyther *religious* nor *ſecular*, becauſe they ſhew themſelues to be, the one in name, and the other in practiſe. And euen in that place he doth commend their founders principles, which (hee ſayth) many of them peruert and corrupt in practiſe: ſee the place, page, 61.

Fiftly, hee alleadgeth places out of Ma. *Watſon*, wiſhing ſome Ieſuits to leaue the order; which hee noteth in him, as counſelling to Apoſtaſie, which is moſt falſe: Firſt, in that he doth not abſolutly counſell it, but vpon ſuppoſition of bad courſes (that many good natures, and men otherwiſe of good parts are drawne into) to auoid ſo great euils, which is charity. Secondly, to counſell to forſake the order of the Ieſuits, is not to counſell to Apoſtaſie, in that all Ieſuits may freely leaue the order, before the laſt vow (which few in reſpect of the multitude haue taken;) and ſuch onely he counſelleth to come out of their order (as Ma. *Iohn Gerard*, &c. For otherwiſe

otherwiſe Ma. *Wright*, Fa. *Arden*, Cardinall *Montalto* his *Theologo*, Fa. were Apoſtataes, which is malicious to affirme. Neither is the Ieſuits order, as other orders are, and were in S. *Bernards* time; from whence after their firſt vow, which is after a yeeres probation, they can neuer depart: and therefore S. *Bernards* words cited, ſerue him to no purpoſe at all. We will let paſſe his vncharitable and ſlaunderous ſuſpicion, that a notorious Apoſtata or two, haue had their fingers in compiling the *Quodlibets*: for theſe calumnations you ſee, are as familiar with him, as his familiar ſpirit. Sixtly, hee noteth out of the *Quodlibets*, certaine inuectiues againſt their ſingularity of choiſe, in the admitting of ſuch, as would enter into their Society: which ſoundeth as if Ma: *Watſon* had inueighed againſt the ſpirit of diſcretion, & probation in ſuch, as are admitted; wherein hee peruerteth his ſence, as all the precedent diſcourſe ſheweth. For indeede he onely inueigheth againſt their temporall, and politick reſpects in their admittance: which is too too frequent with them, if the party that would enter, be not eyther of great parentage and friends, much wealth, great qualities of learning, &c. or very practicall in the world, and of extraordinarie wit, he is not for them. But if he haue any of them, or be of any extraordinary expectance, they will not onely eaſily admit him, but earneſtly ſeeke after him. This partiality and theſe reſpects doth Ma. *Watſon* ſpeake againſt, which in very deede are not tolerable in any *religious* order inſtituted, not for policie, but for perfection, and therefore ought to be open to all ſorts, the meaneſt as ſoone as the greateſt, the ſimpleſt as ſoone as the wiſeſt. And for his marginall note, that diuers of that crew (meaning the prieſts) haue been refuſed, by Gods prouidence, and wiſedome of the fathers, that foreſaw their conditions. I will aſſure Fa: *Parſons*, for his better information heerein, that diuers of vs haue beene particulerly dealt with-all by the Ieſuits, as well in their exerciſe, as otherwiſe, to haue drawne vs vnto their Society; yea, and ſome of vs haue felt their auerſions, becauſe wee refuſed. How oft hath this complaint beene made againſt them in Rome, for ſolliciting the Scholers to become Ieſuits?

Quodlibets, page, 137. 138.

Marke Fa: Parſons familiar ſpirit of prophecie-

Seauenthly,

Seauenthly, hee ſayth, that Ma: *Watſon* would haue new lawes made for the inflicting of greeuous puniſhments vpon ſuch, as ſhould ſend their children to the Seminaries, which is a notorious falſhood. Onely he ſayth that Fa. *Parſons* dealing with the S udents, concerning the *Infanta* her tytle to the Crowne of England (which is a matter of treaſon) may, and is likely to giue occaſion of more ſeuere proceedings, or ſtricter lawes concerning ſuch, by reaſon that now he is head and director, and manager of all the Seminaries, and miſſions, reade the place page, 179. 180.

Eightly, he bringeth in a marginall note of Ma. *Watſons*, againſt detraction, as a moſt dangerous ſinne, which hee applieth againſt him, becauſe of his cholericke inueighing againſt Fa: *Parſons* a little before, concerning a letter writ by him from *Naples*. Indeede I confeſſe that I wiſh he had not beene ſo hote: but yet this I ſay, that hauing ſeene the foreſayd letter of Fa: *Parſons*, it is ſo wicked, ſo vncharitable, and ſo vile a letter, that no man liuing (I thinke) but would ſpet at it, if he ſhould but heare it reade. You may ſee part of it, cited the 128, page of the *Quodlibets*, and I aſſure you *verbatim*: for I haue reade the letter it ſelfe, which if you reade, you will excuſe much Ma. *Watſons* choler.

Ninthly, he ſayth, that in the 134. and 135. page, Ma. *Watſon* affirmeth the Ieſuits doctrine to be erroneous, and hereticall, for that they teach the Popes ordinations to be obeyed. This vntruth is exceeding groſſe, for there is no one ſuch word in the places cited (as you may reade) nor any ſpeech at all of the Popes ordinances; onely hee calleth ſuch doctrine, as to teach men to back-bite, ſlaunder, and detract thoſe that are oppoſite to the Ieſuits deſignes, (as alſo ſedicious medling with the affaires of Princes, teaching innouations, rebellions, inuaſions, conſpiracies, &c.) erroneous, falſe, and hereticall doctrine, which no man dare to denie.

Tenthly, hee maketh Ma. *Watſon* to ſay in the page 150. that wee meane to abſtract matters of ſucceſſion for our Realme, from matters of religion; and this alſo is a notorious falſification. For he onely ſayth, that matters of gouernment, ſucceſſion, & ſtate affaires, are cleerely abſtracted from

poynts

poynts of faith, and religion: which is a poſition ſo true, as no man can infringe it. I will omit his fooliſh cauill at a *deſired quiet in a frowne on ſtate*, as ridiculous, wiſhing the Reader to peruſe the place, and he ſhall finde it to be a moſt honeſt and a diſcreet ſpeech. I will alſo let paſſe his ſcoffing at *Puny*, and other ſpeeches of Ma. *Watſons*, concerning the preferring of prieſts, before Ieſuits, as they are onely *religious* perſons, which beeing a very diſcreet, and true diſcourſe in him, is fooliſhly gybed at by fa: *Parſons*, as if you read the whole diſcourſes, 51. and 117. you ſhall ſee. Quodlibets. page 198.

What hee alledgeth onely by way of quotation, page 12, 13, 17, 38, 133, 194, 25, concerning the diſcouery of many Gentlewomen, and noble perſonages, or ſedition ſet betwixt the houſes of *Arundell*, *Howards*, & *Dacres*, or the threatning of Catholicks: with new perſecutions, or barking, byting, and leaping in the faces of the Ieſuits; is eyther falſe, & no ſuch matter, or friuolous, and of no importance, tending to no ſuch wickedneſſe as hee noteth. Read the places in the *Quodlibets* aboue cited, and then iudge. Eleuenthly, hee noteth the words of Ma. *Watſon*, page 312, that the King of *Polonia* is defeated of the kingdome of *Swethland*, onely by the Ieſuits trecherous, ambitious, and tampering aſpires; whereas Ma. *Watſon* onely ſayth, that this defeating was occaſioned by their ambitious, & tampering aſpires. &c. which was a generall report; viz. that theyr incroaching vppon the *Swethlanders*, beeing ſent thether to preach, made them to driue them all out of theyr Country. Whereupon the King (by theyr ſuggeſtions) making warre againſt the *Swethlanders* to reduce them by the ſword, they choſe his vncle Duke *Charles* for theyr King, and ſo defeated him of his inheritance. If this relation be not true, (as it was for certainty auerred to be true) take it as a relation of newes only, & blame the firſt Author.

Hee denieth alſo in the ſame *paragraffe*, that euer hee writ Letter to the Earle of *Huntley* in Scotland. But for that hee may aske Ma. *Muſh* now in Rome. I verily thinke he can tell him ſomething thereof. He alſo noteth for a forgerie in the ſame *paragraffe*, that Ma. *Watſon* ſaith, hee ſent a Ieſuit to the

Earle of *Eſſex*, for his taking a penſion of the king of Spaine. Indeede I thinke Ma. *Watſon* might miſtake in naming him a Ieſuit, but *Roules* and *Stanley* had commiſſion from him, to deale with the ſaid Earle in that behalfe, they are both in the Tower, about the practiſe of *Squire*, and haue confeſſed the ſame as I haue beene informed. In the ſame §. alſo hee noteth for a calumniation, that Ma. *Middleton* was cuſened by him of 300. pound. If it be an vntruth, Ma. *Middleton* is too blame, from whom (as I vnderſtand) the information came. Twelfthly, he bringeth in diuers things affirmed by Maiſter *Watſon*, out of his *Memorial*, alias his *High counſel of Reformation*, moſt of which things by him cited, I haue heard reported by reuerend prieſts, that haue ſeene and read the worke, and one of them, vnto whom he ſhewed it within his twelue-months in Rome. Somewhat more particularly we haue ſpoken of this before.

After all theſe collections out of the *Quodlibets*, (vvhich you ſee to be either falſe, or not of any moment, hee falleth into inuectiues, running againe to prophecies, and predictions, page 113. where he alſo affirmeth, and ſaith: it cannot be denied that Prieſts, and Ieſuits, ioyning all together at the beginning of the Seminaries, both at *Doway*, *Rhemes*, and *Rome*, did ſet our cauſe firſt on foote, & haue promoted the ſame euer ſince, with conioyned labours, &c. Before in the fourth chapter, you haue heard fa: *Parſons* ſay, that no Engliſh Ieſuit was in place, or credite, when ſome matters were in action againſt our Country, as that of *Stukley*, Doctor *Saunders*, and others, onely to excuſe them in thoſe practiſes: now heere hee ſaith, that the Ieſuits ioyned theyr labours, with Doctor *Allen*, Doctor *Saunders*, Doctor *Stapleton*, Doctor *Briſtow*, Doctor *Webbe*, and many others, at the beginning of the Seminaries, both at *Doway*, *Rhemes*, *Rome*, and other places, to ſet on foote our cauſe, I would aske him if they cõcurred with Doctor *Saunders* in promoting the cauſe of our Country: wherein was it, if not in the Iriſh affaires, ſith hee dealt in no other for our coũtry? Before in the fourth chapter hee denieth it ſtoutly, beeing preſſed therewith, *oportet mendacem, eſſe memorem*, God will ſtill haue him to bewray him.

himselfe. Againe, if (as in the fourth chapter hee sayd) no English Iesuit was then in place, or credite, how did they then ioyne at the beginning of the Seminaries of these men, for our common cause? I am sure no Iesuite entred the harvest of our Country for some yeeres after the missions of Priests, not vntill two yeeres after the erection of the Romaine Seminarie, which was some yeeres after the beginning of the Seminary at *Doway*. If hee say, that the Iesuits of other Nations ioyned theyr helpes in this action, then say I by the same assertion, that in ioyning with Doctor *Saunders*, they concurred to the Irish attempts, which was the onely affaire for our country (or rather against our country) in which hee dealt, and then I haue what I intended; to wit, a proofe that the Iesuits haue dealt in all actions against our Country, almost from the beginning. Chap. 4. folio. 39.

After this hee entreth into a discourse about the erection of the Archpriest, & the writing of the Treatise of *schisme*, neyther of which (he sayth) was a sufficient cause to make these garboyles in such a time and place. But to this I aunswer, that both beeing the most vniust actions that could be, the one in preiudice of the whole Clergy, intruding a superior, without sufficient warrant to tyrannize ouer vs, as hee did, (which is sufficiently shewed, almost in all our discourses) the other in preiudice of our fames, and credits in the highest degree (as is aboundantly proued, and dare not be maintained by any Iesuit, be he neuer so audacious) how could we do lesse, then defend our rights, standing onely vpon iustice? And iudge whether the offence were in vs of these scandals (standing but in the defence of iustice, as now all men see) or in them that most iniuriously against all law, conscience, charity, and equity, maintained the same against vs, (as Ma. Doctor *Ely* proueth in his aunswer to the *Apologie*. Folio. 133.

In the end of this chapter, and of this booke, hee maketh his conclusion, with the same charity he began, and hath hetherto prosecuted the same, in comparing vs to *Luther*, and other hereticks; and that all we haue done, hath beene vpon ambition, liberty of life, promises and obligation to my Lord of *London*: which he saith wee hold out *in spe contra spem*, a-

gainſt the remorſe of our owne conſciences. Theſe are his charitable ſpeeches, which in part we could retort, and more iuſtly vpon himſelfe, but wee hartily pray almighty God to giue him more light of conſcience, that he may ſee what an abhominable thing it is in the ſight of GOD, to maintaine iniuſtice, and impiety, vnder the cloake and maske of religion, and piety: leaſt otherwiſe hee pay *ſummam menſuram delicti* one day, for the manifold afflictions, and miſeries hee hath brought vppon our afflicted church, and the infinite wrongs and iniuries, that he and his haue done againſt ſo many well deſeruing men of our Engliſh Clergy. And thus I will end this reply, ſubmitting both my ſelfe, and it, vnto the cenſure of Chriſtes holy ſpouſe the Catholicke Church, vnder whoſe banner I fight, proteſting that if any thing herein contained, be in the leaſt iote contrary, or diſſonant to the Catholicke doctrine, (as I verily hope there is not) I will be ready hereafter to reforme it.

DEO GRATIAS.

A Table of the paſsionate, and vncharitable words and ſentences, vſed by Fa: *Parſons* in his Libell of *Manifeſtation*, as well againſt our perſons, as our actions and proceedings: with *the Chapter and leafe noted, where you may* ſee them.

The preface is an inuectiue diſcourſe vpon enuie, which he applieth in his booke vnto vs, with other reuiling ſpeeches, as *ſal infatuatus*, infatuated prieſts, ſuch as haue loſt not onely all ſauour of prieſtly wiſedom, & ſhining light of true vnderſtanding, but alſo the true ſpirit of Chriſtian prieſts, and prieſthood: with an application alſo of the vncleane ſpirit departing from a man, and returning, entreth with ſeauen worſe then himſelfe, and infinite other inuectiue ſpeeches, as *proud, turbulent, irefull, impudent*, &c.

¶ *In the firſt Chapter.*

Fol. 1. Paſſionate writers, of diſtempered humors: our bookes ſeditious, full of iniquity, vanity, ſcurrility.

fol. 2. Paſſion and perturbation of minde, folly, imprudencie, clamorous in writing with contempt.

fol. 3. Men free of ſpeech, and conuerſation giuen to liberty.

fol. 4. Contemners of all helps for the increaſe of ſpirit, vſed by vertuous men, that we be *de larga manica*, of ſcandalous conuerſation: turbulent ſtanding in defence of diſorder, liberty, and diſſolution: imputation of whoredome, drunkennes, dicing, pewter ſtolne, &c. all this againſt the prieſts in *Wiſbich*.

fol. 5. Extreame furfet of vnchriſtian malice, paſſion, leuitie, anger, high and odious malice, malice and ſtomacke, perturbation of minde.

fol. 6. Shameleſſe Libellers: open, & apparant malice.

fol. 7. Petulancie.

fol. 8. Exceeding madnes, impotent blindnes of paſſion, ſlanderous tongue, malicious obiection.

fol. 9. Want of good conſcience, enuie her ſelfe, odious,

and malicious ſtuffe, impudency, and folly: rayling, and reuiling without ſtop, or ſtay, eyther of ſhamefaſtnes, or conſcience: men expreſſing the ſinnes of drunken men, and curſers, or euill ſpeakers, by their intemperancie of tongue, ſlaunderous and malicious, ignorance or malice.

fol. 10. Giber- fitter for Ruffians and Souldiers, &c, intemperate tongues, paſſionate brethren.

fol. 11. Folly, phrenzie, furious inuectiues, ſpite, highly enuying others gifts and graces, priuate mutiners, publique enemies, bidding warre, and defiance to all, &c. madnes.

fol. 13. Iuſtifying the proceedings of heretikes, and perſecutors, &c. excluding all ſpirituall authority, &c. defenders of paradoxes, & abſurd poſitions, paraſiticall adulation, pernitious, eroneous, and hereticall, wicked, and reproachfull: trayterous, ridiculous, impious, baſe, and wickedly minded, publike proctors of heretikes and perſecutors; open accuſers againſt the perſecuted Catholickes, ſundred in wicked attempts, ſecular in order, degree, minde, harts, & deſires.

fol. 14. Transformed by paſſion of enuie and malice, ſold their tongues to the common enemie, ridiculous and contemptible, rayling without modeſty or meaſure, tyed to no law of truth, probability, proofe, or modeſty.

fol. 15. Libellers, by paſſion conſpiring with heretikes, defenders of irreligious paradoxes, compared to Anabapti ſts, and Luther: confident in follies, pride, ignorance, folly, falſhood.

fol. 16. Baſe flattery of new fawning brethren, impious brauing againſt the Pope.

fol. 17. Of Prieſts made Souldiers, fighting againſt theyr chiefe paſtor; anger, enuie, paſſion, giuing conſent *à poſteriore*, to ſpilling of blood, &c. accuſers of their brethren, flattering and perfidious, champions that will fight euen with God himſelfe, &c. perfidious to their owne people, Sycophants, poſſeſſed with one of the ſeauen wicked ſpirits.

¶ *In the ſecond Chapter.*

Fol. 18. Diſcontented and diſtempered brethren, of indiſcretion & bad ſpirit, odious arguments, defence & patronage of

of diſorder and liberty; open rayling, and rebellion againſt ſuperiours, errors in doctrine, extreame paſſion, lacke of iudgement, modeſty, and moderation: contemptible, and odious: no reaſon, deſire of truth, zeale of reformation, loue of vnion, ſpite, choler, enuie, malice, deſire of reuenge, and other pernicious inductions, inſufficiencie in wiſedome, learning, and all other vertues.

fol. 19. Fury of paſſion, and rage of reuenge, gall, choler, enuie, hate, folly, and lacke of diſcretion, venome, malice, gallings, and ſpightfull ſpeech, ſimplicity, folly, want of wiſdome, and more neceſſary vertues, folly, malice, contemptuous ſpirit.

fol. 20. Outrageous iniuries, rebellious ſubiects, intemperance, angry, contumelious cenſure, high folly, and higher maleuolence, folly, frenzie, paſſionate people, troubleſome, and diſſolute, vnchriſtian cenſure, ſpirit of ſcoffing.

fol. 21. Clamours, odious braules, diſorders, contempt, ſcoffing at piety, ſcoffers, and ſcorners, fooliſh caueling and calumniation, againſt good things, malicious, interpretations, diſdaine.

fol. 22. Folly, paſſionate proceedings, folly, ſimplicity, blindnes of paſſion, folly, paſſion, ſimple, paſſionate.

fol. 23. Wrangling, brethren, pickers of quarrells, cauill, calumniats.

fol. 24. Cauillations to procure a worſe breach, groſſe folly, gone in blinde paſſion, egregious folly, higheſt folly, immodeſt ſcoffings, railing ſpeeches.

fol. 25. Pride, phrenzie, compariſon to Luther, rancour, malice.

fol. 26. Malice, ſcold, inſolents, and intemperate raylings, notorious ingratitude, folly, bitter gauling, and venomous ſpeeches, bitternes of raylings, ſpightfull, venomous ſlanderings, ſoft and delicate niceues in words, ſcandalous behauiour, diſorders, diſcontented brethren.

fol. 27. Paſſion, fury of paſſion, paſſion, blindnes, & obſcurity of paſſion, paſſion.

fol. 28. Ioyning with moſt bloody enemies impious.

fol. 29. Malice, paſſion, folly, paſſionate ſpirits.

¶ *In the third Chapter.*

Fol. 29. Angry men, paſſion, lauiſhed out, and bidding battell, all in their wayes ſpirituall, ſinne, pride, and preſumption.

fol. 30. Diſordinate brethren, contumeliouſly, preſumptuous, and haynous ſin e, infinite diſcredite, folly, no credite but with heretikes, great paſſion and folly, hate for religions ſake, notorious inconſideration, hired by the common enemie, contumelious iniuries, intemperate tongue.

fol. 31. More impudent, then heretikes intollerable ſpightfull inſolency, barbarous ingratitude, inconſiderate and paſſionate people, pride, audatious, contemptuouſly.

fol. 32. Contumely to the Pope, intemperate behauiour, make warre againſt the Popes higheſt authority, tranſported by the force of paſſion, intemperate ſpeeches.

fol. 33. Diuers falſe ſlaunders againſt Doct: *Bagſhawe*, and Ma. *Bluet*, Ma: *Champney*, and Ma: *Barnebee*, deſperate, petty Doctors, young Maiſters.

fol. 34. Younkers, malicious imputation, odiouſly, hatred and enuie, paſſion, malice, folly, bid warre to all good and learned men of our Nation, fooliſh aſſertion, abſurd Libells, take vpon them the parts and perſons of heretikes, raile, lye, diffame the actions and intentions of beſt Catholikes, ſlaunderous calumniation, contemptuouſly, moſt ſpightfully.

fol. 35. Calumniation, raile extreamly, contentious words, enemies in hart, hatred, and faction to Cardinall *Allen*, follies, madnes, enmity, and principall hatred, intemperatly, paſſion of hatred, conſpiring and coniuring factious attempts, and deſires.

fol. 36. Clamorous bookes, ſlaunders, ſcoffes, contumelious ſpeeches, much malignity, ſhamefull, paſsionate brethren; raging and rauing, wonderfull extreame paſsion, with open mouth, and moſt violent ſpirit impugne true Martyres.

fol. 37. Flattering the ſtate, betraying their companions, like to make other men Martyrs by betraying them, falſe & malicious calumniation.

fol. 38.

fol. 38. Paſſion, hoſtility with Martyrs, troubleſome and ſedicious, proud and diſobedients.

fol. 39. Pride, folly, lacke of diſcretion, reproach, contempt, belyed the Seminaries to make them traytours that come from thence, paſſion, enraged by force of choler, and impotent appetite of reuenge.

¶ *In the fourth Chapter.*

Fol. 39. Follies, improbabilities, open vntruthes, paſſionate brethren, bad or no conſcience at all, cuſtome of telling vntruthes, not reflecting vpon conſcience or credite, falſhood vttered with facility, notorious falſhoods and vntruthes.

fol. 40. Manifeſt and open vntruthes, ſlaunders, and calumniations, forſworne.

fol. 41. Lyes, falſe calumniations, little conſcience, poyſon of malice, malignant fruites, cries, clamors, oathes.

fol. 42. Malice exceeding the malice of heretikes, malignant proceeding, malignities, malignity exceeding malice.

fol. 43. If they be brethren, if they be Prieſts, odious ſpeech, malignant & falſe, calumniators.

fol. 44. Sedicions, ioyning with enemies and heretikes, cynicall, or ſycophanticall.

fol. 45. Opprobrious and contumelious calumniations, ſedicious people.

fol. 46. Barbarous inſolencie of ſlaunderous companions, contempt, hollow harts, oath, and conſcienceleſſe proteſtation, ſpightfull and iniurious arraignment of Catholikes, perfidious, and vnchriſtian malice, loſt lads, apparant falſe calumniations, lye notoriouſly againſt their conſcience.

fol. 47. Blinde rancor, wilfull malice, lacke of conſcience, malignant paſſion, mad and furious inuectiue, ſpightfull, calumniations, ridiculous, malicious ſycophancie.

fol. 48. Fooliſh malicious people, calumniations, malignant enuie, malignity.

fol. 49. Diſtracted paſſionate clamours of diſcontented people, calumniate, diſcompoſe, wrangle, trouble, cry, and curſe, ſhameleſſe calumniation, lyes.

fol. 50. Poeticall fictions, falſe, ſlaunderous, malignant vn-

truthes, open calumniation, ſeditious writer, make-bate, manifeſt ſlaunder.

fol. 51. Malicious fictions, lying detractions, malicious cauillation, abſurd calumniation.

fol. 52. Bold & ridiculous aſſertion, vnprofitable wrangling people.

fol. 53. Contumely farre from wiſedome, &c. extreame, audacity, abſurd and ridiculous matters.

fol. 54. Meere faction, audacity, little ſhame and conſcience, wrath, raile, follies, open falſities, immodeſty, paſſionate and inconſiderate brethren, folly, falſhood.

fol. 55. Fond rayling, without end or meaſure, exceeding folly and malice, conſpiracie, ſeditious deſignments, folly, paſſion.

¶ *In the fift Chapter.*

Fol. 56. Enuie, emulation, anger, paſſion, boyſterouſly, furiouſly, paſſionate people, outragious dealing, enuie exceedingly, rancor, malice, enuie, rayling and calumniation, all their vertue, & humanity extinguiſhed with enuie, greefe, and enuie.

fol. 57. Falſity, falſly, calumniation, notoriouſly falſe, peeuiſh, and maligne calumniation, wrangling, and lying humor.

fol. 58. Detractors, want of vertue, malicious enuying humor.

fol. 59. Impugne the very name of reformation.

fol. 61. Calumniators, calumniations, odiouſly, malicious.

fol. 62. Spightfully doe maligne and cauill.

fol. 63. Great paſſion, intemperate folly, malepert ſaucines, younglings, inſolent dealing, indiſcreete, raſh greene heads, deuoued to carpe, maligne, cauilations, men of humor.

fol. 64. Intemperatly exclaime, diſpaſſionate, hereticall, Libell, contradicting company, counterfet Doctor, impudent cauiller.

fol. 65. Egregious foolery, wiſe Doctor, wiſe diſcouerer.

fol. 66. Confederates of faction, reuolted Prieſts, hatred and enmity, eger diſcouerer, ſedicions.

fol. 67. Weakenes and folly, calumniation, malicious empeachings of others, malicious, malignant, flattering malignant diſcouerer.

fol. 68. Flattering diſcouerer, mutinous partners maleuolous calumniator.

¶ *In the ſixt Chapter.*

Fol. 68. Folly and blindnes, deceaued ſpirits, paſſionate if not poſſeſſed, perturbation of enuie, emulation, malice, reuenge, anger, and like enchauntments, and ſorceries of theyr ſoules, furies of ſpirituall madnes, rage and runne a deſperate courſe of rayling, and rauing out-cries.

fol. 69. Clamors, mutinous and ſedicious people, out-cries, ſtomack, ſobernes, notorious lye, flattery, falſe procupation, groſſe and odious vntruthes.

fol. 70. Falſe detraction, ſedicion, clamors, ſcandalous tumultuation, deceitfull ſpeaking & dealing, malicious books, ſcandalous and ſinfull action, folly, fury, ſhameleſſe Libells, horrible ſcandall.

fol. 71. Hired to make debate, and ſet diuiſion, ſpies, in way to be heretikes, rebellion, tumultuous, ſcandalous tumultuation of turbulent ſtudents, tumults, broyles, ſedicion, tumultuous people.

fol. 72. Tumultuous, tumultuous ſtudents, tumultuation, hatred of order, diſcipline, and ſuperiority, tumultutous, tumultuous people, troubleſome, tumultuous, tumultuous, tumultuous.

fol. 74. Tumultuous, troubleſome, enuie, emulation, malice.

fol. 75. Troubleſome, out-cries, Horſes, Colts, fiercely wanton, tumultuous, turbulent crew, folly and indiſcretion, clamors.

fol. 76. Troubleſome ſedition, ſedicious courſe, tumultuations, vnchriſtian deuice, odious to God and good men, maliciouſly, malicious, ſet ſedition, tumultuous, preſumptuouſly.

fol. 77. Paſſion, venome of ſtomack, indiſcretion, intemperance, lacke of conſcience, modeſty, ſhame, contumelious ſpeeches, a moſt wicked and iniurious deuiſe, vnfortunate men, hired by the publike aduerſary, capitall ſlaunder.

fol. 78. Slaunderouſly, iniuriouſly, ſtrife, contention, great and ſtrange paſſion, intemperate ſpirit, reuenge, enuie, and precipitation, treaſon, traytors, contemptible.

fol. 79. Betrayed, and iniuriouſly vexed by our own, ſmall conſideration, mutable, weake and paſſionate.

fol. 80. Folly, bad and mad courſe.

¶ *In the ſeauenth Chapter.*

Fol. 80. Tranſported brethren, exceeding the limits of modeſty, anger, emulation, paſſionate motiues, no ſtay of conſcience or religion, open breach to all licentious liberty of vnſhamefull rayling, opprobrious, and contumelious ſcolding, breach of modeſty, contempt infamy.

fol. 81. Notorious lyes, manifeſt ſlaunders, falſe calumniations, ſcurrilous, immodeſt, neither modeſty, ſhame, nor conſcience, diſgorging gall, wanton, malapert, & mad ſpeeches, wicked Libell.

fol. 82. Hideous and horrible detractions, ſlaunders, and infamations, ſinfull dealing, ſinfull burden, horrible ſinnes, vnchriſtian calumniations, ſinfull lad, ſinfull ſuds, defectuous and ſinfull, wrong ſhapen, blinking aſpect, looking nine wayes at once, wanton imaginations, laſciuious phraſes, ſenſuall and venereous apprehenſions, contemplations, and deſires.

fol. 83. Sinfull and wretched poore fellow, loſt lad, true ſtaine of his religion and order, falſly and wickedly, vſed by the deuill, publique reproach of our profeſſion, infamous books, factious, baſe and abſurd inſtrument, baſe inſtrument, mutined brethren, rebellion, begging boy, contemptible & ridiculous thing.

fol. 84. Liberty & ſenſuallity, dizzards, and abſurdities.

fol. 85. Bewraying, and betraying Cath: ſimple ridiculous, no learning, voluntary conſpiring with the common enemie, meere malice, enuie, pride.

fol, 86. Miſerable fellow, ſtate of damnation, deſperate caſe, licentious courſe, ſhifter, malice, diſorderly life, notorious foolery, dignity of perdition, mutined and diſcontented prieſts, mutinie, diſſenſion, no care of truth, raile, reuile, and reuell, as turbulent ſpirits, ſhameleſſe, fooliſh, malicious, inſolently, faction and rebellion, impudent lyes, abſurd, wicked, impious ſpeech.

fol, 87, Hereticall obiection, a moſt ridiculous companion, pride, as high preſumption as any heretike can profeſſe, few companions, impiety, Lucianiſme, raylings, lyings.

fol. 88. Proctors for perſecutors, wicked, impious, Herodians, wicked deuiſes, bloody companions, odious diſpute, impiety ſuggeſted by heretikes, ribauld ſpeech, notorious lyes, ſhameleſſe, contemptuous and ſcoffing ſpirit.

fol. 89. Infidelity, prophane irreligiosity, lacke of ſpirit & ſence in Gods affaires, outragious detraction, fiery darts of helliſh hatred, ſerpentine tongues, mad and poſſeſſed men, raue and rage, ſedicious, contentious, tumultuous, deſaſtred, diſſolute, malicious and enuious calumniation, paſſionate emulators, malicious ſlaunders, impudencie, lyes, and malicious inuentions, miſerable men, enuie, ſetters on of heretikes, malice, wicked men, vnchriſtian and deuilliſh deuiſe, malicious people.

fol. 90. Wicked companions, exorbitant malice, conſcienceleſſe rayling people, malice, ſcurrilous obiection.

fol. 91. Malicious cauill, counterfet or cauiling Cath: malignity, pure malice, ſwelling enuie, peſtilent bookes, violent and virulent people, without wit or honeſty.

fol. 92. Shameleſſe bookes, falſe Libellers, wilfull calumniations, fabulous Lucianicall narration, ſpirit of ſpite, lacke of ſhame.

fol. 93. Infamy, fardell of lyes, impudencie her ſelfe, brazen or iron face, deſperate behauiour, a life of loud lyes deſperatly faced out, monſtrous lye, impudent lye, ſhameleſſe, inſolent, impious.

fol. 94. Wild, mad, inſolent, deſperate courſe, frantike & poſſeſſed men, monſtrous lyes, abſurd prophanities, malicious fictions, conſcienceleſſe calumniations, wretched and miſerable

ſerable mens harts, diſpightfully, breake with enuie and rancor, furious barkings, outragious Libells, hatred, helliſh ſpirit, poyſoned entralls, horrible puddle of lyes, ſlaunderous inuectiues, deuilliſh detraction, baſe, vile, malicious, venome of life, and looſe tongue armed with audacity, defended with impudencie, ſtirred vp with enuie, enraged with furie, bounded by no limits of conſcience, piety, or feare of God, &c. loathſome ragges of a filthy dunghill.

fol. 95. Vnworthy ragges torne and rent from the honorable Clergie by wilfull mutiny and rebellion, wrangling Clergie, pride, arrogancie, ignorance, obſtinacie, wicked & odious both to God and man.

fol. 96. Malicious things, deſperatly, ſecret Apoſtaſie, ſedicions, a ſcold, wanton idle headed boy, younkers, leuity of the lad, vnconſtant head.

fol. 97. Infamous inuectiue, ſpleene, ſpight, malicious ſtomacke, way to perdition, vnſuited Gentleman, ſhuttle braines, laſciuious companion, beaſtly and ſenſuall imagination.

fol. 98. Copes-mate, and Apoſtata in hart, impudencies, deadly and deuilliſh hatred, trayterous & Iudas like natures, ſlaunderous lyes and reproaches, malice, malicious deuiſed calumniations.

fol. 99. Sedicious falſhood, forged and malicious, ſhameleſſe creatures, ridiculous, impious, fond, furious, mad men, watt tumbler, contemptible and contumelious, audacious, raſh, vnlearned, fantaſticall, ſcurrilous, infamatory, a moſt lewd Libell fraught with foolery, ignorance, audacity, and notorious impudencie, and irreligious impiety, egregious impiety, contemptibility.

¶ *In the eight Chapter.*

fol. 101. Scandalous, clamorous, contradictious ſcandalous fact, diſordinate and diſcontented Prieſts, ſedicions, aſſault of ſathan vnder Prieſts coates, ſedition, dangerous, and poyſoned humors, naughty will, rayling broyles.

fol. 102.

fol. 102. Become as *Tho. Bell*, paſſion, malice, brabling people, vnquiet ſpirity, enuie, perfidiouſnes to God, paſſionate diſordred brethren, friends in a traunce, men poſſeſſed with violent and raging ſpirits.

fol. 104. Spirit of pride, enuie, reuenge, clamors, ſlaunders, calumniation, diſobedience, wicked ſpirit, quodlibeticall companion, prophane, audacious, impudent ſpirit, wicked ſpirit, irreligious companions.

fol. 105. Pride, emulation, ignorance, temerity, and folly, outragious malice.

fol. 106. Folly, madnes, *ſpiritus vertiginis*, or *arreptitius*, enemies againſt the Pope, deadly hatred.

fol. 107. The deuill himſelfe, rayling, lying, malicious faſhood, calumniator, wicked forgery, malicious people, odious and irefull vaine of rayling, mad fellow.

fol. 108. Contemptuous diſcourſe, Phariſaicall vanity, baſenes, euill feature, contemptible qualities.

fol. 109. Inſolencies, vaine, falſe, and wicked, without all conſcience, modeſty, or reſpect of Chriſtianity, perfidious detractions, ſeditiouſly, rancor, malice, ſedition, impudent forged lyes, meere forgery, without remorſe of conſcience, ſpirit of ſathan.

fol. 110. Diſorderly Scholers.

fol. 111. Lying ſpirit, notorious ſlaunders & lyes, ſhameleſſe aſſertions, notorious lyes, blind Bayard.

fol. 112. More then halfe franticke, meere madnes, ſpirits of clamors, rage, reuenge, enuie, emulation, audacious ſpeeches, diſobedience, contempt, &c. diſcontented people.

fol. 114. Ambition, liberty of life, &c.

I haue heere ſet downe onely the words for the moſt part, not the ſentences, for the auoyding of tediouſnes: referring the reader for tryall, vnto the Chapters and pages cited: yet haue I omitted not onely diuers bitter words and ſentences, and all his vncharitable predictions and forſpeakings, but alſo

ſo all his contumelious, and diſgracefull compariſons made very often and frequent betweene *Luther*, *Anabaptiſts*, and other heretikes, and vs: as alſo all his vntruthes & falſhoods, which if I ſhould haue compiled heere together, would haue exceeded the meaſure of this worke intended at the firſt: wherefore I remit the Reader to the diſcourſe it ſelfe, where he ſhall finde them diſperſed in great number thoroughout the booke.

FINIS.

¶ *Errata.*

FOl. 5, a. line 1, for examples, reade epiſtles.
Ibidem, b, line, 35, for iudgements, reade inducements.
Fol. 11, a. line 10. for example, reade epiſtle.
Fol. 12, a line 2. for example, reade epiſtle.
Ibidem, line 15. for ſeemed, reade ſeeming.
Fol. 15. a. line 5. for, to be, reade, to haue beene.
Fol. 21, b. line 11, for vnknowne, reade knowne.
Ibidem, line 13. for acclamation, reade exclamation.
Fol. 26, a. line 29. for deceaſed, reade diſeaſed.
Fol. 28. a. line 17. for ſeruant, reade Cittizen.
Fol. 67. a. line 7. for F. B. reade W. C.

W. C., A Replie, 1603. STC 4321

This work was, until November 1946, bound with A. P., A Reply to a Notorious Libell, 1603 (STC 19056), and three other works, now all bound separately and uniformly. For description of condition and list of contents of the volume, see STC 19056.

While in sheets, and before rebinding, this work was examined and found to be as below:

Collation: A-2F^{4}.

Condition: Complete and with all pairs of leaves normally conjugate.

G. R. Dawson

C., W.